The Universalist Leader
A Journal of Tomorrow

Boston July 15, 1922 Chicago

The Summons

Henry Nehemiah Dodge

Thou that sowest world-wide harvest, Reaper of Nations —
Life from death, light from darkness, and love from hatred —
Mighty World-Saviour, summon this people unto Thy sowing!

Sons of heroic ancestry, heirs of an heritage peerless,
Heirs of Love's wider evangel, whose joy the Church is awakening;
Heirs of light whose glory is filling the earth and heavens,
Help us to shake off the lethargy that long in slumber hath bound us;
Help us to gird up our loins to serve Thee, as once did the Fathers
Whose high faith I celebrate, as Thou in old time didst lead them!

Thou who in darkness showed to Thy servants foregleams of dayspring
Show me the noontide of glory oncoming, show me Thy fulness!
May I be not disobedient unto the heavenly vision;
Give me the voice of a silver trumpet, attuned to Thy sweetness;
Breathe on mine eyelids, breathe on my dreaming, gracious World-Saviour!

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

(July 19-23, as all Universalist young people know, is the date of the National Y. P. C. U. Convention at Worcester. For the compiling of the material in this week's *Migma*, credit is due Irving V. D. Foote, chairman of the advertising committee of the Worcester Convention.)

υ λ

What are the necessary expenses of a church? By some the expenses of religious education are regarded as dispensable, but few things are more important than the right training of the young. Part of that education may be received through attendance at convention. The church which pays the expenses of Y. P. C. U. members at conventions is making a wise investment. (*Rev. Theodore A. Fischer, D. D., New Haven, Conn.*)

υ λ

Enthusiasm is the "gas" in the motor. When the supply is exhausted, the engine "goes dead." A church without enthusiasm is hopelessly stalled. Church fathers everywhere are eagerly seeking some means of ensuring an adequate supply of this essential power. It is right at hand. A national convention affords a great "service station" where depleted stocks of enthusiasm may be replenished. (*Rev. H. E. Benton, Philadelphia.*)

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From personal observation I am persuaded that the advantages of helping our young people to attend conventions are manifest, real and lasting. The church in so doing is given the opportunity to inspire, encourage and enlarge the life of the young people whom it sends, and, in terms of their more efficient services, is itself benefited. (*Rev. William H. Gould, Arlington, Mass.*)

υ λ

About forty at each State Convention, and several at each National Convention, is the record of the Akron church. I leave the question to those who know, as to whether it has changed our church here. We now have a Union where once there was none; and, what is of greater importance, we are sending two fine young men to St. Lawrence this fall. Every church should pay the expenses of at least one of its young people to the Worcester convention. (*Rev. George Cross Baner, Akron, Ohio.*)

υ λ

By sending delegates to a Y. P. C. U. Convention, a church realizes four advantages: A spirit of service is aroused; denominational unity is sensed; progress is assured; and new methods are gained. (*Rev. L. Ward Brigham, D. D., Chicago.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Religion is of little use until transmuted into life.

* *

The critical disposition can always find something to criticise.

* *

To seek happiness to the exclusion of human service is to miss both.

* *

Democracy is just about as big and good as the democrats who compose it.

* *

Some religious infants fail to grow because they are in their theological dotage.

* *

When the minister loses his sense of humor he closes one of the doors to success.

* *

Do not imagine for a moment that a grouchy expression on your face is a sign of religion.

* *

To love your neighbor as yourself effectively you must have a pretty good opinion of yourself.

* *

Happiness and misery are separated only by a low fence; you can jump whichever way you will.

* *

Giving our missions your moral support will help your self-esteem more than it helps the mission.

* *

To be oblivious or indifferent to the virtues and achievements of others is a most pernicious form of injustice.

* *

Conversion of the war-grafters and a good many others is a long, long process, but it seems more sure than conviction.

* *

The penalty of great riches is that the possessor must needs hire others to enjoy it; his own pleasure becomes vicarious.

* *

Who are the twelve greatest women in America? We know all but eleven of them, but are not going to complicate the situation by telling!

* *

After idealistic America has established a moral Sahara at home, you'd scarce expect her to establish an immoral oasis just beyond the three-mile limit.

Mostly the campaign for the consolidation of all churches into one is conducted by those who expect to escape the responsibility and effort of supporting one.

* *

Beware the fellow who goes about proclaiming that life is not worth living; the chances are that he will sacrifice you and all his other friends to keep going.

* *

It is time to revise the notion of a heaven where we are to play forever on the harp of a thousand strings more or less, and substitute the glad anticipation of a place to work in human service and happiness in achievement.

* *

Holding Up to the Constitution

The action of the Ohio State Convention in adopting a resolution concerning prohibition that rings with frankness and fearlessness will be commended by all our people, and, whether it does or not, should have some influence with the powers that be. The resolution recites that "We together with other patriotic Americans have been startled by the ruling of the United States Shipping Board, that ships flying the American flag will be allowed to openly sell intoxicating liquors at such times as these ships shall be beyond the three mile limit," and then enters a most emphatic protest against the ruling, holding that the Constitution and laws of the United States should rule wherever the flag floats. The satanic efforts of the enemies of prohibition have never been more pronounced than in this ruling, which attacks the fundamentals of our Government, and we are glad one of our Conventions is taking the lead in uttering protest. If one of the Government Boards can openly violate the Constitution, there is small expectation of irresponsible individuals respecting it. Somewhere there must be authority to hold up this lawless Board in its mad career.

For What?

We are building some new churches, and enlarging others; we are sending ministers into the mission field to interest people in our faith. For what? Not simply for the sake of more and larger churches, but because our faith as a factor in the world's development needs a larger and better equipment with

which to do its work. And that work, being along the lines of natural development, must conserve and strengthen its own powers. Churches are seeking big, strong ministers to lead them in service, and ministers naturally want big strong churches to lead. There is nothing elementally bad in these desires; it is good to have big churches and big ministers, but what for? To make possible more big churches and more big ministers? Certainly. But there is something beyond, and that is the creative process which purposes to establish and cultivate that kind of a social order which Jesus called the Kingdom of Heaven. For this purpose we want men and women, big ones, through whom the spirit of God can enter into the life of the world. We must have recruiting stations everywhere, big ones and little ones, there must be big men in charge, and they must sound a big message. Therefore in our training camps for ministers we can not afford to have the careless, the indifferent, the slacker; we must have the man with faith in what he teaches, who believes his message. Well, we have these churches and these training camps, and these big men. What for? To put out the goods.

* *

THE WAR AGAINST WAR

A FEW weeks ago the leading religious papers of the country, including *The Leader*, published Dr. William Austin Smith's great call to the Christian Church to declare war against war. We ought to take very seriously his warning that, "if the Christian Church blesses another war, its blessing and its curse will have no further authority and prestige for our civilization."

A half century ago, that great soldier, Ulysses S. Grant, said, "There never was a time when, in my opinion, some way could not be found to prevent the drawing of the sword." It is the business of Christians to find and follow that way. Every Universalist should have a place and part in this world-wide effort to make brotherhood the law of life.

* *

WHO IS GREAT?

THERE is an undying ambition in human nature to be great, and along multitudinous paths men have sought greatness only to realize at last that they have missed their goal. Centuries ago the wisest man of history, when asked the question as to who was greatest in the kingdom of heaven, called a little child and set him in the midst of them. And the verdict of history confirms his judgment as true not only in heaven, but upon the earth.

Some one has gone to H. G. Wells, as the latest and most inclusive and exhaustive world-historian, and asked him to name the six permanently great men in the world's long experience, and his reply, as reported in the *American Magazine*, with some brief reasons therefor, is the following list: Jesus, Buddha, Aristotle, Asoka, Bacon and Lincoln. Other students might make a different list, but Mr. Wells, because of his wide survey of the ages and a judicial temper, deserves special consideration. His statement is entirely dispassionate, and appears to be based on the saying of Emerson: "The mass of men worry themselves into nameless graves, while here and there a great unselfish soul *forgets* itself into immortality."

A significant thing in this listing of the great is the number of names omitted of those whom the schools have taught and the world accepted as great. A new basis of decision is here; the conquerors and the getters are left out, and those who have served humanity in some way are chosen.

Another significant thing is that the majority of the six were religious teachers, and with one exception all were ruled by the religious motive, and that one, Roger Bacon, had visions of material and mechanical truth which were to be fulfilled long after his day. These were people who served, who gave—out of seeming poverty gave abundance.

Here is something for the world to think about in these days when success is measured in dollars or publicity or power. One man attains great riches and his only epitaph is, "He was rich!" Another was known the wide world over and is straightway forgotten. Another swayed the scepter of world-power, but was without a friend to preserve his memory. Caesar is dead save as an impersonal and non-effective character in ancient history; Jesus is alive, more and more energizing the forces of truth and righteousness and happiness. And so with the other five—in whatever they said and did they sounded the note of divine and eternal truth. And they live.

Here is a personal illustration of the paramount position of religion in life. It is not so much a question of what kind of religion, but that some kind will alone preserve men and nations and humanity. Here is a "fundamental" it will be better for churches and ministers to think about, than to bicker over ecclesiastical terminology.

* *

"WHAT ALL THE WORLD'S A'NEEDING"

RALPH WALDO TRINE tells us that "all the world's a'seeking happiness." He is indeed right. But most people need to know how to find that happiness and that peace which they seek.

The world needs—before it will ever find peace—to lay to heart and live by the teachings of Christ.

It needs to know that man is the child of God by nature, and that when he choses to live as such he will be on the way to the Kingdom of Heaven here as well as hereafter. So long as man is content to live as a brute there will be no happiness and no peace on earth. The great message of the Church in these days, as in all days, is that man, being a child of God, is capable of building Heaven here and now. The duty of the Church is to so inspire men that the Divine within them may be aroused and energized.

The world also needs the assurance that man, being the child of God, is immortal, that his soul can not die, that he is "the heir of and explorer of eternity," that life here is a preparation for life hereafter, that mistakes made now must be corrected either in this life or in the one beyond.

Such is the need of the day. As ministers are true to their mission, just so will the need be met. The Church that shapes its message to meet this need is carrying on the work of the Master, no matter what its denominational title may be.

Touring China

The Rev. Hazel I. Kirk

PERHAPS you will be interested to hear something of the trip to China and Korea which Mrs. Tracy and I made in March and April. I had long anticipated the pleasure of a ip through the famous Inland Sea of Japan, and ather expected to find it somewhat overrated, but it as not so. As the guidebooks poetically put it, it "like a trip through colorful fairyland." Islands of ll sizes and shapes dot the sea, and the contour of the oast changes rapidly, forming numberless peninsulas nd capes, very beautiful and very interesting. At unset it was marvelously beautiful—the changing ints of green and purple and gold, and the mist-like ue that is almost pearl and almost pale lavender nade a scene so charming that one was loath to leave it.

While we were passing through the Inland Sea e saw several Japanese gunboats and submarines go y, including the big Mutsu, over which there was so nuch of a struggle at the Washington Conference, nd the Nagato, the next largest battleship. They vere on their way to Kobe to meet the Empress of apan, who had been on a pilgrimage to the Royal Shrine at Ise to pray for the recovery of the health of he Emperor. There was to be a procession of battlehips ten miles long through the Inland Sea two days ater.

All too soon we left the beautiful Inland Sea beind, with much regret, and were crossing the Yellow Sea, turbulent and choppy, so that we had to have the ails put on the table in the dining saloon to hold the lishes in place. The fourth day saw us steaming up he muddy river to Shanghai. We watched with deep nterest the Chinese junks each with a huge eye painted or carved on its prow. The Chinese believe that the iver devil is constantly trying to get them and if they an cross in front of a big steamer they fool the god nd he follows the big boat instead of the smaller one. This is responsible for many accidents and occasional oss of life and is a perfect nuisance to the captains of arge steamers.

The most interesting thing we saw in Shanghai was the native city, to which it is not safe to go without a guide. Rikishas can not go in very far; most of he journey must be made on foot, through narrow alleys, not more than six or eight feet wide, lined with iny shops selling everything from sugar-cane to jewelry, and crowded with beggars and shoppers. The eggars are indescribably filthy and repulsive, many of them patently leprous. One can not give to them all, and the sight is so oppressive you just have to hurry on. In the native city is the ancient Willow Tea House, familiar to most of us on china plates. We had a glimpse of Mission work here, visiting in our one brief day the school of physical culture of the Y. W. C. A., a splendid plant and filled with fine specimens of China's budding womanhood. We had to make our visit much briefer than we wished. In the afternoon we visited an old French Mission, in company with two teachers from Columbia, who are making a tour of the Far East. Here we saw the embroidery classes, who do exquisite work and earn the large wage of twenty cents gold a day! The colored work is all order work, mostly to be used on vestments and altar cloths in America. They are veritable masterpieces wrought with the needle, and at a short distance you would swear they were paintings. The most interesting thing here was the orphanage, with three hundred little girls, who have been thrown away by their parents. Every day finds some helpless mites deposited at the gates of this hospitable institution, sometimes as many as twelve a day, sometimes only one or two—always girls, of course, boys are precious in China. Some of them die, many live, and are kept until they reach a marriageable age. We also saw here the wood-working department and the brass department, where orphan boys do all the work and make very beautiful things. It was from this school that the exquisite box given to the Prince of Wales by the British residents of Hongkong came. The original box had been sent away a few days previous, but we were shown a similar one of smaller size, made of tea wood and polished to look like old ivory. On the original box all the hinges and the lock were of solid gold.

We would have liked to linger in Shanghai but time was short, so we had to hurry on to Nanking, which we reached the next morning. Here we spent one day, visiting the Ming Tombs, last resting place of the Emperors of the Ming Dynasty. Then on to Peking, the real goal of our trip, Peking the beloved, to whom one's heart goes out at once for good and all. It has been called the most fascinating city of China, and is well named. Here you see the real China. It is a city of gates and walls, there being as a matter of fact four cities, one within another. Each city is distinct and each surrounded by a wall. Here the sightseer can fill his mind and brain with things of both beauty and historic interest. Here is a paradise for the shopper, where rich treasures and curios can be had at prices within the reach of all. The camel trains that go in and out of the city are a fascinating sight. There are all sorts of novel and interesting sights, the one-wheeled barrows, which carry everything from stones to women, the peanut-sellers and the street barbers, the queer way they have of watering the street with a big bucket set in the center and two men ladling the water out in small dipperfuls, the strange-looking Peking carts, like our old-fashioned prairie schooners, only smaller, the donkeys, tiny creatures carrying men twice their size, and loads a good deal bigger yet.

Of course we saw the chief sight, the beautiful Temple of Heaven, where every year the Emperor went to pray for good crops. This was an event of great ceremony and much splendor, and this is considered the most important as well as the most beautiful sight in Peking. The carving on the marble pillars is wonderful and well worth a trip to see. The Forbidden City, where the young Manchu Emperor still lives, was closed to the common people for centuries, but now part of it has been opened to the public, and there is a very fine museum with a priceless collection of porcelains, cloisonne, jade, etc., the property of

former Emperors of China. The tiles on the gates and walls are purple and gold, and the outer gates red. The carving and painting is wonderful and the color marvelously preserved. There are temples galore to be seen, so many that most people must choose some and let the rest go, for one could spend weeks there without seeing all there is to see. We felt that we must see the Summer Palace and were well repaid for our effort. Here the tiles are mostly yellow, with red and green and blue in the carvings. It is not one palace but many, the buildings rising one above another on terraces on the side of a small hill, overlooking a lotus grown lake. A few handsome bronzes and a few gnarled shrubs and trees lend interest to the gardens, and there is a beautiful long gallery, elaborately carved and painted, which leads to the central palace. It is quite a climb to the tower, but when you get there a magnificent panorama stretches below you and makes the climb well worth the effort. The two younger members of our party wound through the interesting and ingenious stone labyrinth, partly natural and partly artificial, which through caves and tunnels leads at last to the heights and a vista of loveliness. At this place too was seen the famous marble boat, which testifies to the whim of an Empress, costing an immense sum, as whims often do. It was undergoing repairs and redecoration when we saw it, so its beauty was somewhat marred by the scaffolding attached to its sides, but it was a wonderful sight, nevertheless. We took time to visit the famous Lama Temple, seat of the Tibetan Buddhists, with some fifteen hundred priests in residence. If we could have waited a few hours we would have seen a gorgeous procession of these priests in ceremonial robes, going into the main temple for worship.

We could not leave China without seeing the Great Wall, which is so renowned, so we gave one precious day to this. The ride to the Great Wall is really more interesting than the wall itself, as the railroad winds through Nankow Pass, wild and rugged, marked "with the traces of many battles between the Chinese and the various Tartar hordes," and one feels as if he had stepped into the pages of an old history book. The wall is seen at many angles, now standing out against the sky, and again winding peacefully and with apparent ease up some steep slope, and as the train twists and turns it seems as if there were many walls instead of one. According to the records the wall was 1400 miles long, in China proper, twenty feet high and twenty feet thick. At important places there were watch-towers, one hundred feet apart, but in the remote districts they were about a mile apart. A remarkable system of beacons by which messages were transmitted from tower to tower for thousands of miles enabled the Chinese to flash warnings to Peking in a night and all the resources of the nation could be summoned to meet whatever emergency might arise. The Chinese passion for walls meant many gates and they are among the most beautiful sights of Peking. Some are very artistic, some very massive, but all are interesting to the visitor who is taking a "look-see." Wherever one turns in Peking he finds gates, artistic in their rich coloring and fine carving, testifying to the skill of this ancient people.

Our four days in Peking flew by on golden wings and we must turn our steps toward home. W stopped for a day in Tientsin, where we not only sa this most flourishing treaty port in the north of Chin corresponding to Shanghai in the south, but also ha a delightful visit with Mr. and Mrs. Hara, formerl of our Tokyo church. Mrs. Hara will be remembere as Aya San, for many years connected with ou Blackmer Home, in various capacities. We could onl give a day here and had to hurry on to Korea. W stopped at Heijyo, called Pyengyang in Korean, wher we visited the largest Presbyterian station in the worl I believe, or at least we visited one part of it and ha a chance here to see a native Korean house, with it earthen floor, with a fire underneath. The Koreans s on mats, little round ones, different from the Japanes mats, and sit Turkish fashion. We also saw a Methodis girls' school here and admired and purchased some o the beautiful embroidery which the girls of thes schools do to earn their education. All too soon w had to hurry on to Keijyo or Seoul, as it is more fami iarly known by its Korean name. Here too we coul stop but a day, but that day was a very interestin one. We stayed at the beautiful Chosen Hotel, ad vertised as the finest in the Far East, and certainl laying just claim to beauty and interest. In the yar of the hotel is the old Temple of Heaven, the hote being as a matter of fact situated in the grounds of th old South Palace precincts. Here the Korean Em peror came to worship in similar manner to th Emperor of China.

The next morning we continued our journe through the beautiful scenery of Korea, with its vari colored soil and picturesque people. All the senior wear white, men and women alike, and as the method of washing are most primitive, consisting of poundin the shining linen on stones by the side of the river one gets some idea of the difficulty of the Korea housewife to keep her lord and master, not to mentio herself and her children, spotless. The children wea dark clothes some of the time, with bright-hued jacket which do not reach the waist line. Korean clothes ar very ample, containing, it would seem, enough clot for the modern girl to make several dresses. The me wear queer little horsehair hats set on top of thei heads and tied on, their hair standing up inside i strange little knots. They wear pointed shoes, an the women wear a sort of kerchief on their heads. The latter carry all sorts of bundles on their heads, balancing them with a grace and agility seen only among the Italian peasants. Donkeys are much used in this country as well as oxen and they carry woeful burdens.

Fusan was the last point on our travels before returning to the land of the cherry blossoms, and we stopped here only long enough to board the ferry for Shimonoseki. The boats are very fine on this service, the finest of all being placed at the disposal of the Prince of Wales for his trip through the Inland Sea, and then placed on this line. Examination of passports and baggage took place here and an overnight trip landed us at Shimonoseki, where we continued our journey along the Inland Sea by rail to Kyoto, stopping for a few hours at the pretty island of Miyajima, famous in Japanese art for the giant torii which at high tide seems to float upon the water. This is one of the three famous sights of Japan. The shrine was founded

614 and is set in particularly beautiful surroundings. ne felt inclined to linger long in such a beautiful ot, where the tame deer eat out of your hand, where e cares of the world and all its fret and worry seem fade into insignificance. Blessed island of peace, at soothes and sustains even the chance visitor of a w hours!

We found the trains uncomfortably crowded with urists on their way to the Peace Exposition. A fel- w traveler who boarded our train *en route*, and who emed so glad to find other foreigners along, so glad at she stuck to us all the way, proved to be the idow of Bishop Harris of the Methodist Church, who ied last fall, and who was so dearly loved by the apanese people that they built him a home in which o live while he was in Japan. We "did" Kyoto together and then finding reservations so difficult to get continued our journey toward home, taking time to see some of the famous temples for which Kyoto is so well known, especially the one where the women of Japan gave their hair to be made into cables to haul the huge timbers from the mountainside to the place of construction. This marvelous temple was built not with the large contributions of the wealthy, but with the coppers of the poor, and is a sight worth seeing, as are all the temples of Kyoto. Kyoto is a bit of old Japan, loved by all who go there as well as those whose happy fortunes make it their home. We promised ourselves to come back and finish what of necessity was left undone on this trip, and wearily but with happy memories turned our steps toward "home."

The Papers of John Pererin

XLII The Adventure of Abraham

WHENEVER I chanced to think of Abraham leaving Ur of the Chaldees, I always supposed that Ur was some outlandish little hole-and-corner place, and that Abraham had left it much as any man of spirit would leave that kind of place and fare out into the great world to try his fortune. But a little time ago I found—in a book picked up by chance in a friend's house—that Ur was by no means a little backwoods township; and subsequently the Encyclopedia furnished me with the information that Ur was the New York or Boston or Montreal of its time—a great seaport, a city of some pretensions to culture, where the arts were patronized, a city of considerable political and industrial importance, and perhaps even the wealthiest city of that day. It was not from a decayed village that Abraham went out, but from the metropolis, from the capital city, from the hub of the universe—which gives Abraham's adventure a new complexion. It seems to be a much more modern affair than I had supposed.

Further, in the course of my inquiry into the matter, I found that there was an old Jewish tradition that Abraham was a man of noble birth and that he was pre-eminent in wisdom, that is, he was something of a scholar. This evidently was not the case of a man who had been a failure in his own town going away to try his luck elsewhere. He apparently belonged to the upper circles of Ur; and if the tradition be true, he ought not to have lacked any of those comforts and amenities which go to give a man a good time. Abraham's subsequent history suggests that he was a man of a religious turn of mind; and even on that score there was much to be said for Ur. It was a sacred city, whither the devout brought their dead for burial; it was even a city of churches, for among its ruins is the evidence of the existence of a number of temples. Culture, business, wealth, religion—they were all to be found in Ur. And what more could a man want? Yet one day, Abraham and his family packed up their traps and left the city —going out into an unfamiliar world, seeking something which they themselves probably could not have described.

After they had gone, the gossips in the club discussed the matter. "Well," they said, "Abraham was rather a queer fellow. There was a curious streak in the family, in fact. A restless dissatisfied lot, always reaching out for the moon." Then some one recalled how, in the midst of a political discussion or a business conversation, Abraham would become *distrait* and absent-minded, and withdraw into his shell, with a curious abstracted look in his eye. "Oh," said another, "Abraham was always a dreamer; and you never can tell what those fellows will do;" another opinion was that he was one of those unpractical idealists who are apt to turn up now and again. The upshot of it all was that they agreed that Abraham was a bit mad, that only a lunatic would burn his boats in that way. So Abraham stepped out of the life of Ur and was soon forgotten there; but on that same day he stepped into the everlasting light of history. Ur itself is to-day a mere collection of mounds; the story of Abraham seems somehow to be a live issue still.

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Now, the reason why Abraham left Ur of the Chaldees was probably something very simple. There is no reason to suppose that he was driven out by economic stringency, by persecution, by lack of opportunity; and it is unthinkable that he should have gone out of the mere love of adventure. All that we know of him suggests that he was a man of great sagacity and personal power, and that when he acted, he acted deliberately. He left Ur because Ur was not giving him something that he needed; his life seemed to be missing fire; Ur left him hungry and thirsty for something—that thing without which all the wealth and culture of Ur was so much empty show, that one thing which, the desire of it once kindled, must be had at any cost. And this was not to be found in Ur; perhaps indeed Ur was preventing Abraham from finding it. And the sense of hunger became so intolerable that at length he had to burn his boats and go out in search of that ultimate thing without which no man may say that he lives. So Abraham set out on the great adventure of finding—what?

What? Can you give it a name? Perhaps; but Abraham himself could not. The churches in Ur professed to tell him all about it; but somehow it did

not seem to Abraham that the churches had anything very real or vital to offer him. They seemed to be living on their past; and the tides of life had gone by them. Yet now and again there was to be heard even in the churches a hint of something—something that sounded as though it were the thing he was looking for. But never more than a tantalizing hint, a teasing "false dawn." Now it is easy to say that Abraham was seeking God; but what do we mean—do we indeed mean by this anything at all that we ourselves can rationally describe? Have we ourselves so surely found this thing that we say Abraham was looking for, that we are entitled to speak so confidently about it? For my part, I prefer—for the moment, at least—to say that Abraham was looking for what I am looking for, that he went out to seek the one thing I am aware I want most of all; and I can only describe it as *fulness of life.*

Let me put it in this way, very simply. I am only aware of my life in its relations; and the quality, the richness, the abundance of my life depends upon the range and the nature of its relations. The quality of my bodily life depends, for instance, upon the character of its contacts with the physical world—upon the amount and nature of the food I eat, the clothes I wear, the exercise I take. In the same way, my mental life depends upon its relation to other minds, to friends, to books, to pictures, to music, and what not. Now, I may have all and more than all my body needs; I may have all and more than all that my mind needs; and I have no doubt that Abraham had all this in Ur of the Chaldees. But when all this need is provided for, there is left over something that is not satisfied; when I have health and strength of body, when my mind has all the riches of culture, intellectual and esthetic—yet through it all there is a crying voice, some unsatisfied instinct, some depth unfilled. We have not established *all* the relations that we need for the perfection of life; we have not completed the contacts that bring the full reality of living. And there are moments when we know that all we have is but mere peripheral embroidery, decorative but not nutritive, until these last contacts are made that fill the central vacuum of the soul.

Now of the truth of this, we are all aware. Even in the busiest lives there are moments of quiet when we become conscious of this unfilled emptiness. Sometimes it takes the form of a numb unhappiness, a depression of spirit of which we can give no satisfying account, a formless longing, a *malaise,* a nostalgia for some unidentified home. But we are also aware that the contacts, the relations by which this unrealized life is fulfilled, are of a different sort from those by which the body and the mind are satisfied. I know where to go for the things that my body needs; I know how to get the things that my intellectual and esthetic nature craves for. But for this more radical need—why, I do not know of myself the first thing about how or where to establish those relations upon which its satisfaction depends. All I know is that it is not in any world that I have experience of, and I go out rather blindly into the unknown seeking what I know not. And that was how Abraham went out of Ur—going, as the writer of Hebrews says, not knowing whither he went, looking for something he did not know. All he knew was that he had failed to fin it in Ur—with all its wealth, its commerce, its culture and that he must go somewhere else to look for it.

* *

But does that mean that we have to leave th old home town in order to find this thing? Perhap some of us may. Mr. Ralph Adams Cram insists—in a series of books—that the very salvation of th world depends upon companies of us leaving New Yor and Boston and others of these wens of civilizatio and going out to live lives of simplicity and devoutnes in some desert place apart. There is no doubt tha the monastic ideal has played a great and—in its earl stages—a fruitful part in human affairs; but I confes to an inability to see how we can save civilization b quitting it. We might perchance save our own soul alive; but even that I doubt. This retiring from th world seems to me to be a form of pessimism which i atheism. Nevertheless, the complications of life i the great modern city do not give much chance to th soul to find itself. Sometimes a young fellow who ha gone wrong is sent to some new place to make a fresh start; and there is sound psychology in this. Th breach with old associations at least makes a new start more possible, even if it does not make it sure But merely to change one's place does not constitut a new start; and leaving Boston does not ensure th finding of one's soul. Yet the very stress of business the countless entanglements of the day's work, th ceaseless preoccupation with affairs, the care of property—all this may leave one with neither the leisur nor the inclination to seek out those things that belong to our peace. Perhaps that was the trouble at Ur. In Ur Abraham found himself to be too busy to attend to the crying business of his soul; and he had to leave it all—his prosperous business, his fine house, his social connections, his worthy philanthropies—in order to find himself and to find the needed provender for his hungry soul. Perhaps some of us may have to do likewise; yes, and when the hunger of the soul has gone past the point of endurance, some of us surely will—at least awhile.

And yet this first and last thing of life is not to be found in any place. "The depth saith, It is not in me; the sea saith, It is not with me." So said the writer of Job. This secret lies along a road that is to be found on no map—it is a path which even the vulture's eye hath not seen. And it was not because he had exchanged Ur for Haran that Abraham found something of what he was seeking. That may have helped; but Abraham made his great discovery by changing the direction of his search. He had been looking outward, the new light came to him because he turned and looked inward. And for all of us this business of quitting Ur is a movement of the mind. Mark well, it is probably true that we can not take this inward road without disburdening ourselves of a good deal of baggage; and it is not a journey one can take at odd moments when the pressure of the outer world and the noise of the marketplace let up awhile. It can not be accomplished by spiritual "week-ends" out of town. We have to make a steady business of it and attend to it with the punctuality, the concentration, the patience, which we give to our temporal affairs. And I am persuaded that few of us can go out on this ad

nture without—as the first thing—a real simplifica-n of life. We are carrying an overweight of im-dimenta; we are all too busy, too involved, too en-ngled—with a multitude of things, and things often ough entirely good in themselves and only evil be-use they are so many. And I am prepared to say—th the utmost confidence—that if any of us will un-ad enough of the cargo of business that we are carry-g so as to be able to give a single complete hour in e day, and to spend that hour upon this inward travel th the same concentration and diligence as that th which we pursue the paths of business and of cial obligation, we shall soon be discovering some-ing of what Abraham in his day discovered.

For observe, Abraham did find something. In e Genesis story, you have only a bare record of the moval from Ur to Haran; but the story goes on then as though it were something quite familiar and or-nary—"Now the Lord said to Abraham." By this me, Abraham was plainly on speaking terms with God. e had gone out into the unknown seeking what he new not. All he knew was a need; and he went forth t knowing whether there was anything to meet it. nd that is how it is with all of us. When a man is st in a wood, he does not wait to be sure there is me one there before he cries out. He cries out in der to discover whether there be somebody there. nd such is our spiritual search. We go out with a y—crying in the night and with no language, but a y. And if we but cry long enough, there is always n answering signal.

Now, when you and I begin this search, turning ur eyes inward, we meet at first nothing but darkness nd silence. We pray—into empty space; we cry—t into the void. At least that is how it seems. But seems so only because our eyes and ears are unfamiliar with this new secret world. We are accustomed to images, to measurements of time and space, to concrete tangible visible things; but here you have no such helps, and it is not all at once that you come to be at home in this region. But you have only to persist; and presently faint gleams begin to pierce the darkness; and unfamiliar sounds rise out of the silence. And slowly it dawns upon you that beyond that darkness and silence there is Some One who understands, Some One hailing you, and whose signals carry with them to you a new sense of yourself.

For this is the thing that has happened to you. I spoke of the various levels at which we establish contacts and come into relation with those things that fill our lives; I spoke mainly of two, and suggested a third. And when out of that unknown world which you have been exploring come these signals to you, you have entered into that relation to the deepest level of all—into a relation with the Unseen, the Infinite. For the rest, your life is still bounded by time and space; you dwell among concrete and corporeal things. But now you have sent out a life line that has anchored itself and you in the Eternal; you have established communications with Ultimate Reality; and you are on the way to become the whole man you were meant to be.

Let us then start on the great quest—taking, making, time to seek God; to knock until a door be opened to us; to make a grave momentous matter of our praying; resolute to jettison those encumbrances and distractions which hinder the search, to quit those preoccupations that blind the eye and dull the ear to the sights and the sounds of God's hinterland—to go forth gaily into the inner dark knowing that for us as for Abraham it will be transmuted into the Light of the Perfect Life.

Out in the Big World

IV An Interpreter of Nature

John van Schaick, Jr.

I HAVE taken a beautiful, big book, full of exquisite photogravure illustrations, and I have climbed to the top of a mountain to read and rest—to look down into deep valleys and off pon distant hills.

The book is "Nature Studies in the Berkshires," y John Coleman Adams. I picked it up because I as tired and lonely and I wanted to feel the strength nd cheer of this "Great Heart" of ours who has unched out. It has brought him very close.

Dr. Adams spent many summers up in the Berkhire country of Massachusetts. He climbed mounains, he lived with lakes, he wrote under the maples, e meditated under the pines, he took tramping trips nd bicycle trips with Mrs. Adams, he walked up over he hill pastures, he slept out under the open sky, and oted everything from the grasses and the mullein of he pasture to the winds and clouds and stars.

Some twenty-three years ago he wrote this book, nd I, as a young assistant at the Church of the Diine Paternity, New York, felt "the thrill which omes once in a lifetime," when I was asked to review he book for the *Universalist Leader*. I do not remember what I wrote, nor is it important, but I liked the book then and I like it now, and, as all the young ministers, I loved Dr. Adams then and I have loved him since with an ever-deepening feeling.

And I must confess that one of the best nature sermons that I ever preached was inspired by his chapter, "A Whisper from the Pines"—although it was the one chapter where he seemed to get away from his real democratic views and to talk like an aristocrat. What I remember, however, is this:

"Whoever sits here in this grove must see how resolutely these pines push out for the sunshine and the light. Here is one just in front of me on the edge of the grove, facing the morning sun. It is fully seventy feet high . . . This tree will not starve. It pushes its long trunk upward. It reaches after the upper light; and if it can reach the sunbeams at the top, it minds nothing about the shadows below. As long as it keeps in upper sunshine, the bare trunk in the somber light of the grove, the very roots deep in the dark of the earth beneath, feel the thrills and currents born in those life-giving rays."

I should like to preach another sermon on so pro-

saic a subject as the moth mullein of the hill pasture. How often have I swung my cane at it to knock off its head! It was nothing but a mullein. But a real Universalist will look to see what the mullein is like. "Moth mullein," says Dr. Adams, "is one of nature's surprises. Like the harebell, balancing its ethereal beauty on the edge of a bare cliff, or the water-lily, extracting fragrance and purity from ooze and slime, this dainty blossom wins its delicate colors and exquisitely fragile texture from thin and unpromising soil in this dry and exposed corner of the hillside."

Hill pastures have not meant much to some of us. They have been places which we have had to cross on our way to something really worth while. Our way led across them to the mountain top, or the lake, or the deep woods. But Dr. Adams makes us stop and see the "shrubby cinquefoil," the "leisurely bush" "which takes so much time for its blossoming," the lovely elm, "the youthful pines hobnobbing with some young birches," and the "everlasting" blossoms with their "pungent, aromatic, subtle fragrance," "calling to memory the interior of a country homestead and cupboards" where the simples are kept, "and clean, cool chambers with beds whose linen gives out this same sweet exhalation."

It may be my own deep-rooted enthusiasm, it may be the call of the hill country where I was born, but I like best of all what he says about the mountains. He loves to climb them, and "The Dome of the Taconics" and "At the Sign of the Beautiful Star" tell of adventures on mountain tops. But Dr. Adams knows to be true what John C. van Dyke says: "The very grandeur of mountains lies in their height, mass, strength and sky lines, and none of these is seen so well from the peak as from the valley."

"Some folks," says Dr. Adams, "think that the only respectful way to treat a mountain is to climb it. . . . But the theory ignores one great fact in history. The greatest results in human progress have been achieved not by climbing mountains but by going around them. Empires progress, civilization advances, not by surmounting the great ranges but by circumventing them. The world moves not by way of the peaks but by way of the passes." So, on bicycles, he and Mrs. Adams accomplish "The Circumvention of Greylock," a charming chapter with many adventures into which come the most beautiful views of Mt. Greylock, from every side.

There is a river, the Housatonic, which drains much of the Berkshire country. It is a little river and "little rivers are the only ones with which one can be on intimate terms." "One might as well," says Dr. Adams, "try to be fond of the Rocky-Andes system," as to love the Amazon, the Ganges, the Nile, the Mississippi or any mighty river. To love a river it has to be small, like the Thames, the Dee or the Charles. And so with great intimacy and affection he describes "the Berkshire river"—the river that in all its changing scenery is "alive with the life of the hills."

This little river has to bend its back to the work of civilization. It is "corralled in mill ponds" and "pitched over dams" and set to work turning wheels, bearing away sewage and dye stuffs, and "scouring and scrubbing" for entire towns.

But, "like a tidy housekeeper, as soon as finishes with the day's tasks, the work that soils a roils, it straightway smoothes itself out, and arra itself afresh, and in clean garb and with placid c meanor asserts its dignities and its superiority to t drudgeries of existence. It does not hold itself abo the utilities; neither does it forget how to be beau ful."

With the spirit of Sidney Lanier, who wro "The Song of the Chattahoochee," a river of Georgi Dr. Adams shows us the whole journey of the Hous tonic, out of the hills, past the places of beauty a the places of toil, until at last "it reaches the bro Sound and the Berkshire river is swallowed up in t sea."

There are many more chapters, all very beautif and all showing the breadth of his interest in natu and in man.

It is not simply the wild flowers which come o of the woods and fields into these pages, but the woo thrush sings for us:

"There is no other woodland note like this. It perpetual music. It touches the emotions like pr foundest poetry. It calls on the religious nature an stirs the deepest soul to joyous praise. There is n bird among the many which have found their way int song, in other lands or other times, which deserves s much of poet and lover of nature as the wood thrus The very spirit of the forest thrills in this vesper son . . . When one has heard the song of the thrush ther is no richer draught of joy in store for him in any soun of the woods."

The book recognizes "the seamy side of things. There is the great drought when dust lay thick ove everything and all nature suffered—when "the grea bog was dry as a brick kiln" and all the ferns turne brown. "Yet never does human sympathy come s close to nature, never does the heart of man so year toward the dumb earth and all that it bears, as whe the sun is parching and powdering and cracking th soil, when the heavens refuse their moisture and whe the very air is suffocating with the dust of th field."

Did ever a strong and rugged man have a mor tender heart?

Did ever a human being feel more deeply kinshi with all creation?

Did ever one with feet planted firmly on the earth see more clearly the meaning of the stars?

And toward the end of the book in a discussio with "The Wife," "Lisbeth" and "Adelaide," th "Dominie" sets forth with power his fundamenta conviction that "religion has been the gainer from science and art," that the Puritans would have bee more religious men if they had been susceptible to the beauties of the world around them. "Not that we have outgrown the Psalms, or that Spencer's First Principles can move us like the 19th Psalm," but that the soil from which religion springs "grows riche with the deposit of the ages."

"Suppose David were to come back here now," says the Dominie, "and, instead of the hills to which he lifted up his eyes, see Tacoma and Sir Donald and Jungfrau; and suppose instead of the shepherd's simple knowledge he were to hear the heavens de-

are the glory of God with the ear and understanding Herschel. What might we not hear in the devout rics he would sing for us?"

There is one passage which his friends read with isty eyes now that he has gone:

"I wonder if other people happen to share my eference for particular points of the compass? rom my childhood I have loved the east better than ny other point, and the horizon where the sun begins s day has a distinct claim over all the rest of the circle. Perhaps it is because, when a little boy, I used to gaze over the eastern hills from the garret windows of my father's house, and long for a glimpse of the fascinating ocean which I knew was forty miles away beyond those ridges. . . At all events I am glad that this favorite outlook is toward the east."

So I am not repeating for him to-day the lines, "Sunset and evening star," but a paraphrase of those other lines:

"Sunrise! His feet have touched the hills of God."

Annual Report of the Publishing House

THE report of the Publishing House for the past year affords an excellent illustration of the old proverb that you can't eat your cake and have it, too. The Publishing House can no more have anything approaching a business profit and o its part as the power-house of the denomination han an individual church can make a business profit n the investment in its plant. The Directors and Trustees have clearly seen this fact and consistently cted upon it, contributing themselves in recent years n addition to the funds of the institution between 15,000 and $20,000 of their own money.

Opportunity to compare notes with representa-ives of other denominations would emphasize the ffect of such a policy. Picture to yourselves the im-pression made by appeals for the Japan Mission, the Washington Church, the Y. P. C. U., the Sunday School Association, etc., if they appeared as display advertising, paid for by the interests involved. The eal question to be determined by those who read this eport is not how much has been spent during the ear but whether or not the Universalist Church has had its money's worth.

Headquarters

The outstanding change of the year has been the emoval from 359 Boylston Street to 176 Newbury Street. For the first time in the history of the de-nomination it has an adequate and dignified as well as centralized headquarters, and the Publishing House has provided this at a smaller total cost than in the old building, though the charges there were only 60 to 70 per cent of present rates for the same space.

The Universalist Leader

Almost alone among denominational journals the *Leader* has made substantial gains in its subscription list. Some part of this may be due to improvement in the paper. Much of it is also due to the fact that there has been no increase in subscription price. If the *Leader* had followed the example of other similar journals and advanced its subscription price to $4.00, it is probable that the increased revision, coupled with the decreased cost of the reduced circulation, would have made a net difference of not less than $12,000 a year. In other words, we have put the $12,000 we have received from the Drive into giving the denomination a low-priced paper of larger circu-lation. This has made it possible for all our officials and organizations to reach a greater proportion of our people than they could otherwise have done, and has been no small help in increasing the conscious solidarity of our whole Church.

Sunday School Publications

The *Helper* and the *Home Department Quarterly*, the Murray Graded Lessons, and the *Myrtle*, have continued as in the past to serve the needs of our constituency. We should gladly make improvement in all of these, but there seems to be no agreement among Sunday school workers as to what constitutes improvement. Among the ultra-Orthodox there is evident determination to recapture the Sunday schools of all denominations for a verbally-inspired and lit-erally-interpreted Bible, a religious experience based on the acceptance of a blood atonement, and a bitter hostility to all modern science. This lays heavy compulsion upon Universalists to seek to save the mind and spirit of the rising generation from such medieval eclipse. The time is not far distant when we ought seriously to consider the consolidation of our scattered editorial staff under the leadership of a trained expert in the field of religious education.

The Ambassador

Through this little publication we are reaching a constantly increasing number of non-Universalists, particularly ministers. It is one of our best means of bringing to a point of serious interest in our own Church the forward-minded and liberal-spirited men and women of other denominations who are disposed to follow the way which brought Dr. Shutter, Dr. Newton, and others, into our ranks.

The Publishing House Staff

This report would be incomplete and unjust if it did not carry the deserved recognition and the Man-ager's grateful appreciation of those who day by day and week by week have given it much more than paid service. Their hours have been determined by the task and their mutual helpfulness and loyalty have made a living reality of the phrase we like to use when we describe ourselves as "The Publishing House Fam-ily."

The Future

The Universalist Publishing House needs $25,000 per year in addition to its commercial receipts to make it 100 per cent efficient as a denominational power-house. During recent years we have spent nearly or quite that amount, $12,000 of it coming from the Drive appropriation, nearly as much more from our own funds, and beyond that personal gifts of $2000

to $3000 a year for the expansion of our work.

Looking ahead for the next twenty years for an average 5 per cent interest rate, $25,000 a year is the income on half a million dollars. To insure the long future, we must secure that amount. This means that in addition to our present assets in the next ten years we should raise $200,000.

Toward this total we have still to dispose of nearly $50,000 of the six per cent Gold Notes required to fully pay for the new headquarters. This means that those who can not spare present income can make a permanent contribution and receive interest on the amount contributed during their lifetime.

Each year brings us a larger or smaller number of legacies that prove the devotion of loyal Universalists. It is to these sources that we must primarily look for the completion of our needed endowment, and Universalists everywhere are urged to subscribe to the Headquarters Fund and to remember the Publishing House in their wills.

Ample provision has been made for the future expansion of our headquarters through the purchase by a group composed of Trustees and others of an adjoining estate. This is to be held and leased until such time as needed by the Publishing House, when it will be turned over to that institution at the original cost, less any sinking fund that may be created by the receipts of rentals above operating expenses.

The completion of this endowment fund and the development of the headquarters plant will give us an institution that will be second to none in efficiency and in ever-enlarging possibilities of service.

TREASURER'S REPORT FOR THE YEAR ENDING MARCH 31, 1922

Business Receipts

Regular periodicals	$ 17,142.26	
Books, lessons, supplies, etc.	19,119.33	
Miscellaneous	7,740.67	
From Treasurer, income of special funds	1,085.90	
	$ 45,088.16	
From Treasurer, income of funds	5,236.67	
		$ 50,324.83
From "Drive	$ 12,000.00	
From Treasurer, to cover net loss	11,169.51	
		$ 23,169.51
		$ 73,494.34

Business Payments

Regular publications	$ 41,736.97	
Books, lessons, supplies, etc.	22,756.80	
Miscellaneous	8,305.58	
	$ 72,799.35	
Add, decrease of business assets	694.99	
Net Cost of business of year		$ 73,494.34

Capital Increased as Follows

The Luther & Mary Gilbert Fund	$ 5,314.44	
Fales Fund	500.00	
Fischer Fund	100.00	
Georgiana P. Dutcher	200.00	
Sundry Life Subscriptions to *Leader*	550.00	
Endowment Funds, *Leader*	14.90	
Comins Fund added to	40.00	
Headquarters Fund	22,921.00	
		$ 29.640.34

Capital Stands as Follows

Funds given by individuals	$254,472.97	
General Funds	45,000.00	
Headquarters Fund	22,921.00	
	$322,393.97	
Accumulated Income	770.27	
	$323,164.24	
Business losses	14,563.66	
		$308,600.5

TRIAL BALANCE

	Dr.	Cr.
Cash	$ 3,746.77	
East Boston Savings Bank	2,575.78	
Harold Marshall, Manager, cash	5,044.75	
Business Investment	19,848.21	
Bonds	78,607.50	
Stocks	3,528.00	
Real Estate, 359 Boylston St.	200,735.90	
Real Estate, 176 Newbury St.	78,229.28	
Insurance prepaid	1,284.39	
Loss and gain	14,563.66	
Mortgage Note payable, 359 Boylston St.		$ 70,000.00
Mortgage Note payable 176 Newbury St.		15,000.00

Headquarters Fund

6 per cent gold notes	$20,500.00	
Gifts, no notes issued	2,421.00	
		22,921.00
Annuity Funds		2,150.00
General Publication Fund		5,000.00
General Fund		40,000.00

Sundry Funds

Abbott	$ 2,700.00
Stuart	700.00
Collamore	4,000.00
Goddard	70,000.00
Russell	17,00,000
Smith	7,000.00
Ryder	41,500.00
Evans	5,000.00
Barnum	8,700.00
Joy	5,000.00
Miner	2,500,00
Jones	1,000.00
Low	2,550.58
Morse	95.00
Davis	50.00
Comins	5,560.00
Curtis	960.00
Swett	100.00
Bright	2,000.00
Wells	25,00
Underwood	9,035.00
Dockstader	1,000.00
Cooper	1,000.00
Sinton	1,000.00
Perkins	50.00
Miller	300.00
Westfall	450.55
Baker	285.00
Dickinson	1,148.17
Calef	8,000.00
Tyler	150.00
Allen	400.00
Williams	1,000.00
Lincoln	100.00
Morris	100.00
Merrill	1,000.00
Crane	11,369.11

Gilbert	15,314.44	
Bartlett	4,000.00	
Fales	500.00	
Fischer	100.00	
		$232,742.85
Mission Publication Fund		10,000.00
Mission Publication Fund, income		742.27
Abbie C. Tyler Fund, income		28.00
Centennial Fund		64.50
Life subscriptions to *Leader*		8,540.00
Leader Endowment Fund		975.62
	$408,164.24	$408,164.24

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TRIBUTES TO JOHN COLEMAN ADAMS

WHEN the news came that John Coleman Adams had passed on, we looked at each other in silent dismay. How could we "carry on" without the encouragement of his words and the inspiration of his presence? He believed in us with such tenacious faith; he minimized our faults and applauded our efforts; when we felt that we had failed, he saw and pointed to some element of success. He was courage to us, wise guidance, the inspiration of one who expected us to do our best. And now we must trudge on without him. But no! Wherever he may have flown we may be sure that he loves us and believes in us still. The best we can do is to so live that when our time comes to join him we may be greeted with the old time words of approval and smile of affection.

Frank Oliver Hall.

* *

HE was a Universalist to the marrowbone—a genial, broad-minded liberal by inheritance, tradition and temperament; a man of splendid intellectual qualities and ripe culture, with the scholar's temperament and tastes, but with a warm heart and a fraternal spirit which saved him from making his liberalism technical or scholastic, or something reserved only for his theological thinking. His denominationalism was broad-guaged and inclusive, not merely sectarian and seclusive. He was generously tolerant of others' religious views and intensely loyal to his own spiritual ideals and aims. He was broad and liberal in thought, but he was also, what is rare, broad and inclusive in his tastes and sympathies.

We honored him for his scholarship, his noble dignity of bearing and his high integrity of character; we loved him for his genial, kindly heart, his loyal friendship, his generous nature, his magnanimous spirit, prompting so many deeds of helpful, fraternal service; and we reverenced him for his robust faith in God, man, truth and goodness, ultimate victor over many obstacles and foes, and for the manly patience and calm, heroic bravery in which he met the trying ordeal of his last years of wearing pain and distressing illness.

Our Church will greatly miss him. There will be an inevitably keen sense of loss, but there is gain, great gain, in the fact that there can never be one lost good, and that his noble life of service is wrought in and through the very web and woof of our Church's life and is our rich inheritance.

James F. Albion.

THE PARABLES OF SAFED THE SAGE

The Parable of the Sources of Joy

GO to, all ye who say that this world is a desert of woe; for, behold, I declare unto you that the Red Card came down from the house of the daughter of Keturah on the very day when the Organ and the Monkey came to town. And this was not the first Red Card, but the one that the Board of Health put up afterward; for the Measles of the Daughter of the Daughter of Keturah descended to her little brother. And on the days when he was Well Broken Out, he considered himself a Person of Distinction.

Now, as we sat at Dinner, I spake unto Keturah, saying, The Merchants of our Village are giving a Little Street Fair and Carnival to-night, and they have done some Decorating, and I think I will show my Appreciation of their Enterprise, and walk down there after a while.

And Keturah said, I would not trust thee there alone. I also have determined to walk down there.

And I said, That is all to the good. We will go together.

And she said, The Grandchildren are counting upon it, and their parents have promised to take them.

And at the corner we met them, and we went with them.

And there were festooned Japanese Lanterns, with Electrick Bulbs in them, but otherwise they were the same as when I was a boy and we used Candles; and there were Flags and Streamers and Lights. And the Avenue was closed to Traffick, and two Policemen stood keeping out the Automobiles, so we forsook the Sidewalk, and walked in the Street, or any old place we chose.

And on the corner was a man of Macedonia, Popping Pop Corn over a Gasoline Torch, and we stopped and patronized him. And then we met a man who sold Horns, and we patronized him. And then we met a man who sold Red Balloons, and we patronized him.

And the only trouble is that no little boy or girl hath hands enough to bankrupt a grandfather; for when thou hast a Red Balloon and an Horn and a Feather Tickler and a Bag of Pop corn, the eye may not be satisfied with seeing, but the hands are fully occupied with holding.

And after that there were the Clowns, and the Outdoor Moving Pictures, and the stunts of the Firemen, and the Organ and the Monkey. And that is the most funny of all.

And Keturah said, I could verily testify that this is the same old Italian I heard when I was a girl, and the very same Monkey.

And I answered and said, *If* that be true, I will be willing to assert that there have been no repairs to the Organ.

And when the children grew weary and sleepy, then did we go home, and not till then. And it pleased me to discover anew that the joys of one generation differ not greatly from those of another. And I said unto Keturah:

Myself when young did eagerly frequent Places arranged for childish merriment; And now I take a

little hand and go Into the very doors where then I went. A bag of Pop Corn underneath the bough, A feather tickler and an horn to blow, A monkey and a slap-stick and a clown. Oh, life is full of joys both then and now.

* * *

OHIO CONVENTIONS

The Rev. Isaac V. Lobdell

The ninety-seventh Convention of Ohio Universalist Churches and Auxiliary Bodies was held in the New Madison church June 19-22. The Convention was preceded by a Young People's Institute on Sunday evening and Monday. Monday evening President Jameson called the Convention to order. Prayer was offered by the Rev. W. E. Leavitt. Mr. U. S. Ray, moderator of the New Madison church, extended a cordial welcome to the delegates and friends. The speaker of the evening was Dr. Joseph M. Tilden, president of Lombard College. His subject was "Nineteen Twenty-two." He emphasized the need of imagination, enthusiasm, and applied intelligence as fundamental to all progress.

Sunday School and Y. P. C. U. Conventions

Tuesday was given over to the Sunday School and the Y. P. C. U. Reports indicated progress. Simultaneous group conferences on Sunday school work were held morning and afternoon. The Young People listened to two splendid addresses, one by Lambert J. Case of Chicago, on "The Value of Religious Association to Young People," the other by Rev. Stanley Manning, National Director of Young People's Work, on "Let's Open Our Eyes."

A joint Y. P. C. U. and Sunday school banquet was held at six. It was a jolly affair with toasts, and special music by the New Madison church male quartette. Officers elected for the ensuing year were—For the Sunday School Association: President, Albert H. Homans, Cleveland; vice-president, Prof. H. E. Simmons, Akron; secretary, Rev. Almira L. Cheney, Columbus; treasurer, Mrs. J. D. Streeper, Columbus; trustees, Mrs. Cora Hickman Molloy, Cincinnati, Mrs. Ella Smith, Plain City. For the Y. P. C. U.: President, Miss Ruth Owens, Van Wert; vice-president, Miss Grace Nash, Cincinnati; secretary, Miss Helen Senn, Attica; treasurer, John Blackford, Eldorado; member-at-large, Robert Rice, Akron.

At the Tuesday evening session the Y. P. C. U. awards were made and sessional committees for the W. U. M. A. and the Church Conventions were announced. Mrs. Wm. H. McGlauflin of Scranton, Pa., second vice-president of the W. N. M. A., gave a comprehensive address on the work of the Association, and Mrs. Sarah Morgan Mercer, Field Worker for the G. S. S. A., spoke on "Religious Education for To-day."

The Church Convention

Following a devotional service led by Rev. Lewis R. Lowry President Jameson called to order and formally opened the ninety-seventh Convention of Ohio Universalist Churches at 9 a. m.

Reports from the trustees, secretary, treasurer and Superintendent of Churches were read and revealed a year of considerable activity and progress. Receipts for church quotas and Superintendent's collections were the largest with one exception for several years, while those for the state Ministerial Relief exceeded all previous records. The Superintendent's report revealed several additions to the ministerial force and the opening of a number of churches and circuits. Subscriptions to the Convention Chest—Ohio's method of raising money for the state work of the Y. P. C. U., W. U. M. A., and the Sunday School Association—amounted to over $2,500, with many pledges still out. The national treasurer of the Comrades, W. O. Jameson, spoke in behalf of that organization and its campaign for the Washington Memorial Church and the Perin-Cate Home for Boys, while the Rev. C. A. Alden of Columbus and Rev. George Cross Baner of Akron told of the local work being done by the Comrades.

W. U. M. A. Convention

Wednesday afternoon was occupied by the W. U. M. A. Splendid reports were given. A memorial service was conducted by Mrs. Elizabeth Brown of New Madison and a demonstration of a Missionary Alliance Meeting was given by Mrs. Marian W. Lobdell of Columbus. Mrs. Wm. H. McGlauflin of Scranton, Pa., brought a message from the National Association. Officers elected were: President, Mrs. Gertrude Allyn Gladwin, Akron; vice-president, Rev. Sara L. Stoner, Prospect; recording secretary, Mrs. Katie J. Kelly, Grafton; corresponding secretary, Mrs. Nellie A. Hassler, Cleveland; treasurer, Mrs. F. R. Easton, Le Roy; trustee, Mrs. Clara Kimmel, Eldorado. District Vice-Presidents: Northeast, Mrs. Martha Miller, Akron; Southeast, Mrs. Lone Lewis, Center Belpre; Central, Mrs. Ella Smith, Plain City; Northwest, Mrs. Ralph Orr, Norwalk; Southwest, Mrs. Mary Horne, Greenville; Second Southwest, Mrs. Charlotte Crossley, Cincinnati.

At six the Clara Barton Guilds held a "Get Together Supper" and staged an amusing mock convention.

The occasional sermon was delivered Wednesday by the Rev. O. E. Olin of Le Roy. Subject, "The Universalist View of Life." It was a pulpit utterance of unusual worth. The Convention requested its publication in the *Universalist Leader* and later it will be put in pamphlet form for free distribution. Communion followed, conducted by the Rev. Rufus H. Dix of Cleveland. The offering for the Gunn Ministerial Relief amounted to over $225, the largest ever received.

Thursday was devoted to the business of the Convention. Among the recommendations presented by the Committee on Official Business and adopted, the following deserve mention: That a series of meetings be held in two or more of our larger cities and followed by monthly meetings until a thorough effort has been made to establish a society and build a church; that the Board of Trustees urge upon each parish in the state the advisability of adopting a rule of procedure by which no trustee of any church shall serve for two consecutive terms; that the Board appoint a committee to investigate the advisability of establishing a Home for aged Universalists in Ohio; that parishes be urged to meet their assessment for the Japan quota before Sept. 3.

The report of the Resolution Committee, which was adopted, approved of Near East Relief; protested the ruling of the United States Shipping Board concerning the sale of intoxicating liquors beyond the three mile line; urged the publication of the occasional sermon by the Rev. O. E. Olin; and directed the publication of the History of Universalism in Ohio, by the Rev. Elmo Robinson.

At the afternoon session the question of the Centennial Convention in 1925 was discussed and the Board was instructed to appoint a committee and request that they present a tentative program at the next Convention.

A resolution of tribute to the Rev. J. B. Fosher, deceased, was read by the Rev. Sara L. Stoner, secretary of the Fellowship Committee, the Convention standing. The greetings of the Convention were sent to Mrs. W. O. Jameson and the Rev. John Blackford. Officers elected for the ensuing year were: President, W. O. Jameson, Columbus; vice-president, Prof. H. E. Simmons, Akron; secretary, Rev. I. V. Lobdell, Columbus; treasurer, C. R. Olin, Akron; trustee, John Evans, Akron; member Fellowship Committee, M. A. Brown, New Madison. Preacher of occasional sermon, Rev. Rufus H. Dix, Cleveland. Place of next Convention, Akron.

The Convention came to a close Thursday evening with an inspiring address by our General Superintendent, the Rev. John Smith Lowe, D. D. The attendance throughout the Convention was large, enthusiasm ran high, much of a constructive nature was accomplished, and the ninety-seventh Ohio Universalist Convention goes into history as one of the most successful ever held.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

A GOOD WORLD AFTER ALL

We take our share of fretting,
Of grieving and forgetting;
The paths are often rough and steep,
And heedless feet may fall;
But yet the days are cheery,
And night brings rest when weary,
And somehow this old planet is
A good world, after all.

Margaret E. Sangster.

THE FAIRY OF THE TEAKETTLE

Willard N. Jenkins

"GRANDMA, what will my story be to-night?" said Ellen Adams, a bright-faced little girl of five years.

"Oh, I haven't thought of anything yet, but I will before night. Now run away. I have quite a good many squares yet to make for my quilt."

"Very well; but be sure to have a good story for me."

"Are my stories ever poor?" said Mrs. Williams, smiling.

"Oh, no, indeed," and kissing her grandmother, the little girl tripped away.

Now, though a good little girl in the main, I am sorry to say that Ellen was sometimes very naughty. She had a most unpleasant temper and had not learned to control it. And several times that day she made herself disagreeable indeed. At last night came. Mrs. Williams had finished her quilt, much to her satisfaction. Mr. and Mrs. Adams had gone down to the village to do some trading, and had left Mrs. Williams to put Ellen to bed, an arrangement which suited the little girl, for she hoped that her grandmother would tell her a longer story than usual.

"Well, my dear, how will a fairy story do to-night?" asked Mrs. Williams.

"Oh, delightful!" cried Ellen, clapping her hands in great glee. "You very seldom tell me a fairy story and I like them so much!"

"Well, I will tell you a story that my mother once told me, and this is what the story was:

"Once upon a time, a little girl named Ida sat in her rocker, in front of the kitchen stove, watching the teakettle boil merrily, and wondering if there really were fairies. She was wishing, too, that she could see one, and presently her wish was gratified, for the cover of the teakettle lifted, and a tiny lady stepped out and stood on the spout. Her dress seemed to have all the colors of the rainbow, and when she spoke her voice was like the chiming of silver bells.

" 'I am the fairy of the teakettle,' she said. 'And I see and know all that goes on in the house.'

" 'Indeed!' said Ida, uneasily. 'And do you know all that I do?'

" 'Certainly I do. I know when you are naughty and make rude speeches. I saw you the other day when you took the piece of pie out of the cupboard, and I heard you when you denied that you had taken it. I also knew when you were so very cross at your kind grandmother and even tried to strike her. And you often get very angry at your playmates.'

" 'And did you see me when I struck Fido, and when I pinched the kitty's tail?'

" 'I did. And I thought that when I had an opportunity I would tell you that something very bad, yes, very bad indeed, will happen to you.'

" 'Oh, but I will never, never be so naughty again!' cried Ida, trembling.

" 'You are sure?'

" 'Oh, yes, indeed! I will try so hard to be good!'

" 'In that case I promise you that the fairies will remember you kindly; but if you continue your naughty deeds, you will be changed into an old witch,' and as the fairy said this the teakettle cover came off and she stepped inside. After awhile Ida woke up from her dream, and I am told that she profited by what the fairy had told her and became a very good little girl."

But Ellen was fast asleep when her grandmother finished the last few words of the story. When morning came, however, she remembered the story her grandmother had told her the night before, and thought and wondered more than ever about fairies. She decided to take no chances of being turned into a witch, or something equally horrible, and I think she tried very hard to be a better girl.

* * *

THE BIBLE IN BUSINESS

We are indebted to Mr. Charles D. Roberts of the Buffalo First Church, for calling our attention to an article in the *American Magazine*, "The Book That Has Helped Most in Business," from which the following quotation may be of interest. The head of the Millersville Cutlery Works is giving advice to "Freddy" Peterson, who entered the concern at sixteen as office boy and at the age of thirty-two has become sales manager.

"The Bible is the greatest course in direct, forceful English in the world. If you want to learn to write a better sales letter, if you think that a good English style would help you in getting out your advertising, I commend you to it. Take the great masters of forceful English right down the line—Addison, Steele, Burke, Franklin, Webster, Lincoln—Biblical quotations drip from their pens like dew from the trees. Franklin taught himself to write by hard personal application; the marks of the Bible are everywhere apparent in his style. Even if I didn't believe a word that is written inside these covers I would still give my boy the best kind of Bible education; it would mean money in his pocket, Freddy; he would live to bless me for it. As a drill in simple, direct, powerful Anglo-Saxon, the kind of language that we use in advertising and in modern business, there never has been, and never will be, a book to equal this. It's a course in salesmanship; it's an encyclopedia of human nature; it's a textbook in business English; but it's something more important than all these put together, Freddy. I don't know any better way of expressing it than to say that it's the supreme developer of vision."

Young People's Christian Union

THE DIRECTOR'S DATES

July 24-30. Y. P. C. U. Institute, Ferry Beach, Maine.

August 18. Plymouth, Mass.

Aug. 29-Sept. 4. Y. P. C. U. and S. S. Institute, Murray Grove, N. J.

* *

TENTING IN TEXAS

A tabernacle, not in the wilderness, but in the progressive town of Elgin, which is ambitious and forward looking, and already calls itself "the only town in the county that has a future." Seats for three hundred people in and near the tent—seats as comfortable as can be made from lumber borrowed from two local yards, and built with the soft side of the pine boards up. Electric lights, a piano, a choir of thirty voices and a song leader who knows how to get people to sing. Around the tent twenty or thirty automobiles drawn close with part of the congregation seated in them. This is the setting of the closing session of the Texas Universalist Convention.

While the offering is being taken and the song leader is rendering a solo, six white-robed members of the Ku Klux Klan come into the tent, two remaining at each of the side entrances to the tent, the others advancing from the rear toward the platform, and, waiting until the solo is finished, silently lay the Stars and Stripes upon the secretary's table, place in Brother Brooks' hand a long envelope containing a substantial gift of money and a note of warm appreciation of his personal work and influence in the community. Turning, all six Klansmen file out of the tent and vanish in the darkness.

After the reading of the letter and a brief word of thanks from Brother Brooks, the service proceeds.

The sermon is delivered by a man, large in stature and forceful both in personality and in the presentation of his message, a newcomer to the larger hope and faith, who because he could no longer preach the old theology, left the ministry and has been teaching school. Now he is finding himself, and where he belongs, and will spend the summer in evangelistic work for our Church.

There is a word of invitation spoken by Brother Brooks at the close of the sermon, and during the singing of a hymn seven candidates for church membership come forward, making seventeen during the Convention and the meetings which precede it. A few of these will be enrolled in other churches in the state, but most of them are Elgin people and will add their strength to the movement here.

Then they are given the right hand of fellowship, not by the minister acting for the church, but by the church itself; not only the local church, but the larger organization which the Convention represents; and not by the Universalist Church alone, but by the larger fellowship of the followers of Christ.

As we receive members into our Northern churches, it is easy for them to get the idea that they are joining the minister and not the church, and when he goes, they also go away, so far as any participation in the work and worship of the church is concerned. Down here, the whole church extends the right hand of fellowship, the congregation filing by to express its welcome. It might be the offering of congratulations at the close of a formal church wedding; it is done in much the same way, except that the choir sings during the ceremony. Not infrequently those who are relatives or intimate friends of the new members of the body of Christ salute them "with an holy kiss." I fancy that this ceremony is much more like the primitive Christian custom than our more formal Northern fashion of receiving new members into the church. Perhaps we would be more conscious of the fact of fellowship if we gave it expression in some such way as this.

Brother J. D. Barker, preacher, debater, lawyer, judge, and newly elected president of the Convention, expresses his thanks and that of the visiting Universalists for the hospitality of the town and its people; Brother Brooks voices the appreciation of the Elgin Universalists of the presence of the visitors and of the co-operation of other Elgin people in entertaining them; the Director of Young People's Work offers the closing prayer and pronouncces the benediction; and the Convention is over.

But, like the closing exercises at school or college, this is Commencement: the beginning of a larger, a better organized, a more earnest and forceful effort for the propagation of the larger faith and the building of the Kingdom of God in the biggest and breeziest state in the Union.

Stanley Manning,
Director of Young People's Work.

Elgin, Texas, July 3.

For the Quiet Hour

The man who misses repentance will miss everything. If your repentance is shallow, your religious life will be shallow. If your coming to Christ does not mean everything you will not get everything. If your surrender is not complete you can not receive. If your hands are filled you can not take hold.

Gypsy Smith.

It was the beginning of a better life; for the first step toward anything better is to realize that there is something better. All progress starts with the recognition of defect. That is the first station on the road which leads into the kingdom of heaven.

George Hodges.

My field may be stony or swampy, my plough may be poor, my strength small, the weather bad; but if heartily as unto the Lord I do the best I can and look not back, but keep right on, I am no failure.

Maltbie D. Babcock.

Are we on God's errand? Then we need not fear that, even if we seem to perish, God's purpose by us or by another will not come to pass.

I. Edwardson.

The church is never faithful to her calling unless she has her hands upon a task too great for human strength to accomplish.

Charles E. Jefferson.

To hear the great call of a special need or a special privilege is the crowning mark of a man. Most of us do fairly well on the dead levels of every day; that is, we keep going. In the commonplace we are found faithful—which is no mean triumph. But there are great moments in which ages culminate, and doors besieged by bleeding hands, through impatient ages, stand wide at length. God gave Savonarola such a call, and the monk answered with his life. God sounded such a challenge for Lincoln, and his response is the glory of a race.

George Clarke Peck.

We turn from seeking Thee afar
And in unwonted ways,
To build from out our daily lives
The temples of Thy praise.

And if Thy casual comings, Lord,
To hearts of old were dear,
What joy shall dwell within the faith
That feels Thee ever near!

F. L. Hosmer.

Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, till the sun goes down. And that is all that life ever really means.

Robert Louis Stevenson.

It is from deterioration, personal and social, that we need salvation. It is only the fool that does not say, "What must I do to be saved?"

Hibbert Journal.

Build as thou wilt, and as thy light is given;
Build as thou wilt, unspoiled by praise or blame;
Then if at last what thou hast built shall fall—
Dissolve and vanish—take to thyself no shame.
They fail, and they alone, who have not striven.

Thomas Bailey Aldrich.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

MRS. ROWE AND MATSU KOYAMA REACH JAPAN

Miss Kirk writes:

"Their boat arrived early Sunday morning, May 28. Mrs. Ayres and I went down early, taking our breakfast along with us, her Bible class being cared for by Dr. Ayres. Miss Osborn joined us soon after. Miss Hathaway sent three of the girls from the Home and she remained there to welcome the newcomers. Two young men from the church were there also, so there was quite a respectable delegation.

"We were a long time getting through the customs but at last that not too agreeable formality was over with and we went on our way to the Home. O Matsu San was besieged by six reporters while the boat was outside the breakwater, and by others afterwards, much to her annoyance. She looks so well and strong and has improved in so many ways."

Miss Hathaway writes:

"It is needless to say that we gave Mrs. Rowe and Matsu a warm welcome at the Home. It is so good to have Matsu back and such a comfort to have Mrs. Rowe here. I am looking forward to greater things now."

* *

SPRING WEDDINGS IN JAPAN

The past two months have brought many events—not the least of which were the weddings of five young women who have been in the Blackmer Home.

On April 3 Fuku Ishii, the Maine girl, was married in our church to Aishi Terazawa, one of our Japanese ministers. Dr. Ayres performed the ceremony in English, assisted by Mr. Kawabata. Tei played the wedding march. After a reception at the church the intimate relatives came to the Blackmer Home for a wedding dinner. The bride's cake and the ice cream (the best that I have tasted in Japan) were made by Miss Bridges, who is a living example of the fact that teachers *can* cook! As this was a love match, so unusual in this country, it was a very happy affair.

The wedding of Sada Iwasa, a former kindergarten teacher, to a Christian worker of another Church, occurred on the 25th of April. The ceremony took place in the country at the bridegroom's home, so we did not attend.

On April 30 I attended the wedding reception of Shizuho Latoh. Her father was my pupil at Lombard College. He was an only child and Shizu is an only child, so she took her husband into her home, giving him her name. They are very wealthy people and in Shizu's trousseau were some gorgeous dresses.

May 10 was Tei Yasumura's wedding day. She was married in our church, the ceremony being performed in English by Dr. Ayres, assisted by Mr. Kawabata. She was beautiful to look at—a real Japanese bride, hair, headdress and all, except that she carried a bouquet of flowers, American fashion. It was not a large wedding, only very close friends being invited, but it was very impressive with the double ring service. Akimo Yoshida, the Murray Grove girl, played the wedding march. After a brief reception at the church there was a wedding dinner at the hotel. Both were radiantly happy and we are glad that they are to make their home in Tokyo in the fall.

A few days later Nobu Iwamoto, one of the Massachusetts girls, was married in Osaka to a young man whom she has known from childhood.

To train our girls to be Christian homemakers has been one of the aims of the work here always. It is a joy therefore to see these young women going into their own homes where the companionship between husband and wife will serve to strengthen the splendid traits of Christian character already developed.

M. Agnes Hathaway.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

SAMPLES FROM SHIZUOKA

Miss Kirk, our missionary in Japan, is exceedingly proud of her young charges. She believes that it is worth while to work hard and sacrifice much for the sake of giving these promising children the joys of the Christian gospel and of enlisting them for world-service. For such as these our Sunday schools contribute when they send their "International Missionary Offering."

* *

ON THE EVE OF CONVENTION

Every prospect for the Worcester Convention is bright. Professor Athearn on Tuesday night will tell us what part he would like to have Universalist Sunday Schools take in the educational advance. He will find that we already are starting and that the spirit is good.

* *

A BUSY SUMMER

A period of intense activity is ahead of our General Sunday school workers. The Worcester Convention lasts from July 16 to July 19 and our officers will remain for a part, at least, of the Young People's Convention which follows. Some will attend the Northfield Summer School, which begins on July 21. The later Institutes will be held as follows: Chattanooga, July 26 to Aug. 6; Ferry Beach, July 31 to Aug. 5; Murray Grove, Aug. 28 to Sept. 5; Chicago, Sept. 10 to Sept. 16.

The interdenominational summer schools in New Hampshire, Rhode Island and other states will attract a part of our leaders. And then, in September, come the state conventions in Vermont, Maine and New Hampshire.

It's strenuous—and very delightful.

* *

AN EXPERT OF OUR OWN

Mrs. Caroline Clark Barney, who has had a series of articles on the subject of "Religion in the Home" in the magazine, *The Church School*, is teaching in four summer schools, at Saxton's River, Vermont, June 23-30, at the New Hampshire School at the New Hampshire College, July 10-17, at Northfield, July 21-29, and at Ferry Beach, July 31-Aug. 6. She is giving courses in home-making, story-telling, methods for junior department teachers, and religion in the home.

* *

A GOOD CROWD AT FERRY BEACH

In spite of all other attractions, we are to have a larger attendance than ever before at our Ferry Beach institute. This statement is made with authority because over a hundred persons already have registered with Secretary Scott. And requests are arriving in increasing numbers every day.

* *

NORTHFIELD

The Northfield Conference of Religious Education will be held at East Northfield, Mass., from July 21 to July 29. It will be a great one. We shall be honored in having among the lecturers Mrs. Caroline C. Barney and among the attendants a large number of Universalist workers.

* *

ONE LETTER OF MANY

Baltimore, Md.

Dear Sirs:

This is to notify you that our Sunday school in Baltimore will increase the mission forwarded to you $5 per annum, in order to help increase the salary of Miss Kirk who is doing such wonderful work in Japan.

Yours sincerely,

Carl S. Lausch, Secretary.

Among Our Churches

New Hampshire Letter

West Chesterfield.—This parish will have preaching all its own during the summer. For many years the pastor at Hinsdale has supplied the pulpit here during the more pleasant months of the year. At the present time the Hinsdale pulpit is supplied from Brattleboro, Vt. The West Chesterfield people have been very fortunate in securing the services of Rev. Frances A. Kimball of Alstead, N. H., as temporary pastor. We do not suppose that it will be possible for the parish to hold the services of Miss Kimball for the entire year, but they will keep her as long as possible. The people are very happy and enthusiastic. * * **Westmoreland.**—No services have been held in the Westmorelands for several years, but at the recent session of the Cheshire Association several members of that parish approached the Superintendent with the information that the parish must not be considered dead by any means. The women have been at work and plan immediate repairs upon the church building. We shall expect to hear more from these loyal people in the near future. The spirit of the people of some of these smaller parishes makes it seem as if the time were at hand for the renewal of some of our old-time circuits. It is not possible that the old-time circuit preacher has entirely passed out of existence. * * **Gorham and Berlin**—We regret to report the continued ill heath of the pastor at Gorham, who has also been temporarily supplying the Berlin pulpit. Mr. Billington has not been in rugged health for several months, but is hoping that the coming vacation will put him in condition for active work again. In the meanwhile, he has kept up the church activities most of the time and the reports from the two parishes are encouraging. * * **Woodsville.**—It is always a report of activity that comes from Woodsville. It seems a long time back to Easter, but the reports which came from this parish have been in our files since then waiting an opportunity to see the light. The Easter activities of the parish were unusually successful. They say the automobile season is likely to reduce attendance in most parishes, but this is not as apparent as usual. The annual rummage sale in the spring was successful. Plans are on foot for repairs to church and parsonage during the coming summer. * * **Concord.**—Rev. H. H. Niles has moved to his summer home at Nottingham and is supplying the pulpit of the Nottingham church on Sunday afternoons. However, the calls, not only for parish work at Concord, but for the many outside services, are becoming so numerous that it is evident that Mr. Niles can not continue to do the immense amount of work he has taken upon himself. It is said that he is called upon for more public addresses than any other two men in the city. * * **Nashua.**—The annual series of union services with the other churches of the city has gone into effect, Dr. Morrison being the preacher for the last three Sundays in July. The parish recently entertained the Merrimac Valley Conference, at which the Superintendent was present, and had an opportunity to become acquainted with the situation in this section of the state. * * **Dover.**—The reports from Dover indicate tireless activity upon the part of the pastor and constant response upon the part of the people. The church has been host to various organizations during recent weeks and Mr. Bradley, the pastor, is rapidly obtaining a foremost place among the clergy of the city. We know of no parish where greater gain has been made after a period of inactivity than in the Dover parish. * * **Cheshire Association.**—Of all the folksy gatherings and general good times that I have attended recently under the name of association meetings, that of the Cheshire Association at Marlboro stands at the top. The people, not in large numbers but in sufficient numbers to make the sessions interesting, were evidently there because they wanted to be there. They liked each other; they liked their ministers; they liked their speakers; they liked their entertainment; and they liked to be all together. The addresses were good common sense talks given to and appreciated by common sensible people. It was a good meeting and it paid. * * **Murray Lectureship.**—At the time this letter is sent the Murray Lecturers are making their tour of New Hampshire. They told us we couldn't put this thing across in New Hampshire, but it is going across, as the letter giving the account of the whole trip will show a little later. The rains have descended and the floods have fallen, but they haven't been able to prevent the onward march of the lecturers. There are some results coming out of this tour which will be worth the while. * * **East Lempster.**—Rev. Hendrik Vossema of Medford, Mass., began his summer's work here Sunday, July 2. The Superintendent had the pleasure of preaching to these people on June 25. It was the twenty-sixth anniversary of his first sermon, which was preached in the East Lempster chapel. He found people in the place who remembered him and, more than that, who remembered the title of his first sermon. There have been many changes in the little village but there is apparently no change in the loyalty of our people and in their love for the little chapel at the village four corners. * * **Future Plans.**—The Superintendent wishes during the summer months, while the roads are good and the good ship Unicorn can sail with impunity the summer seas of old New Hampshire, to become as well acquainted with the situation and with the people of the state as may be possible. The Unicorn in New Hampshire sails upon uncharted seas and its skipper is ignorant of many pleasant ports. It will give him great pleasure to hear from any and many of our smaller parishes, either where he can help or where he may simply say, "Hello," to some of our people. He will be glad to hear from isolated and individual Universalists anywhere in the state, that he may make their acquaintance when he is in their vicinity. A half day's trip is none too much which has at the end of it the meeting of one who loves the church even though he has long been prevented from attending its services. Universalists of New Hampshire in dormant parishes and in isolated towns, make your names known and some day the Union will make your harbor.

George F. Fortier.

Church News and Interests

DENOMINATIONAL CALENDAR

July 16-19. General Sunday School Association, annual Convention, Worcester, Mass.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Me.

July 15-Sept. 5. Universalist Summer Gatherings, Murray Grove, N. J.

July 28-Aug. 7. Southern Universalist Young People's Institute, Chattanooga, Tenn.

July 31-Aug. 5. G. S. S. A. Institute, Ferry Beach.

Aug. 1. Ferry Beach Fair.

Aug. 7-13. Missionary Institute at Ferry Beach.

Aug. 12-13. National Universalist Comrades Days, Ferry Beach Park, Me.

Aug. 13-27. Vacation period at Ferry Beach.

Aug. 17. Annual Meeting, Murray Grove.

Aug. 18. Fair, Murray Grove.

Aug. 18, 19, 20. Universalist Institute and Reunion with Field Day, Plymouth, Mass.

Aug. 22-26. W. N. M. A. Institute, Murray Grove.

Aug. 29-Sept. 4. G. S. S. A., Y. P. C. U. Institutes, Murray Grove.

Sept. 4-7. Vermont and Province of Quebec Convention, Springfield, Vt.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,605
Muncie, Ind.	5
Bristol, N. Y.	7
West Somerville, Mass.	21
Provincetown, Mass.	1
Total	1,639

CHRISTENINGS

Previously reported, 587. Muncie, Ind., 1. Rockland, Me., 3. Roxbury, Mass., 3. Stoughton, Mass., 5. Portsmouth, N. H., 11. Friendship, N. Y., 4. Bristol, N. Y., 7. Henderson, N. Y., 3. Towanda, Pa., 3. Bellows Falls, Vt., 3. Concord, Vt., 4. West Somerville, Mass., 1. Little Hocking, O., 1. Total, 631.

PERSONAL

Mrs. Edward M. Barney has been appointed Home Service Director of the Commonwealth Savings Bank of Lynn, of which Mr. Barney is treasurer. She gives advice in regard to budgets, economical menus, child care and child training; has exhibits of health and thrift literature, and pictures; speaks in schools and clubs on the subject of thrift and encourages in every way possible the saving of health, money, clothes, children, etc. She is on the executive board of the Women's Division of the National Savings Bank Association, and spoke at the National Convention at Atlantic City in May.

Connecticut

Bridgeport.—Rev. Hal T. Kearns, minister. Children's Sunday was a great day with us. Members of the Sunday school presented a splendid program at the church service. Mr. Kearns attended commencement at St. Lawrence University, where he was graduated from both the College and Divinity School with the degrees of B. S. and B. D. in 1915. He has been pursuing special post graduate work at Yale University for the past two years and received his B. D. degree there on June 21. He and Mrs. Kearns will spend their vacation in South Hartford, New York, where Mr. Kearns will hold summer services in the church to which he ministered during his college vacations. Plans are already under way for a splendid program of work in our church next fall.

Illinois

Hoopeston.—Rev. Carl A. Polson, pastor. The Sunday school continues to grow in numbers and interest. The program on Children's Day was the best in years, at which time an orchestra of ten pieces gave its initial performance. It has played at almost every session of the Sunday school since then, much to the enjoyment of every one. We have discovered that ninety-eight men have been quite regular attendants at the monthly meetings of the Comrades. We are working for a membership of one hundred. Some fine meetings are planned for the fall.

Indiana

Sevastopol.—The second annual all day meeting will be held in the grove near Mentone on the Winona Interurban July 30, with preaching by Rev. L. R. Robinson, Mid-West Superintendent. There will be special music by the high school orchestra. Dinner will be served.

Maine

Rumford.—Rev. Allen Brown, pastor. The year's work now drawing to a close is in many ways the most successful in the history of the parish. The Children's Day exercises took the time of the morning service. Great credit is due both the teachers and pupils. Mr. Ralph W. E. Hunt, president of the Comrades, conducted the service and preached the last Sunday in June. He was greatly enjoyed.

Massachusetts

Everett.—Rev. Richard H. McLaughlin, pastor. The service on Children's Day, June 11, was of special interest. Twenty children were christened, many of the parents of whom grew up in the church and had been themselves baptized in infancy at the same altar. Three were grandchildren of trustees, while little Parker Lewis Coddington is the grandson of the late Dr. Isaac P. Coddington. Mr. and Mrs. McLaughlin will spend their vacation with their parents in Springfield, Ohio.

North Orange.—Rev. Geo. L. Mason, pastor. A Cradle Roll has recently been started, and we hope that by next fall, when Mrs. Chamberlain visits us, we shall have a long list of members.

Cambridge, Third.—Rev. L. R. Paige, pastor. On Sunday evening, June 18, Rev. Martin Kneeland of the Lord's Day League gave an address on "Sabbath Observance" at a union meeting in our church, in which the pastors of the four churches took part. During the summer the church vestry is to be equipped with electric lights. The final service before vacation was held June 25, when Mr. Paige preached on "Vacation Values." On several Sunday afternoons this spring, with the assistance of the pastor, the Young People have been conducting services at the Avon Hill Home. The *Brooklyn Eagle*, in a recent issue, commented most favorably on some of Mr. Paige's writings. Among the pastor's preaching engagements for the summer is one for July 6 at Milford, Mass., where his summer home is located.

Wakefield.—Rev. W. S. Perkins, D. D., pastor. Union meetings of the Baptist, Congregational, Methodist and Universalist churches will be held here as follows: Universalist, July 16 and 23, Rev. Austin Rice, D. D., preacher; Methodist, July 30 and Aug. 8, Dr. Perkins preacher; Congregational, Aug. 13 and 20, Baptist supplies; Baptist, Aug. 27 and Sept. 3, Rev. B. A. Seaboyer, preacher. On Sunday evenings an outdoor service union will be held in the park, with good music and preaching by local and visiting clergymen. Dr. Perkins will preach at the Union Church, Greenwood, Mass., July 16, at both morning and evening services.

Minnesota

Rochester.—Rev. E. M. W. Smith, pastor. On Sunday, July 2, a special patriotic service was held, when Mr. Smith preached on "The Evolution of Patriotism," the third of a series of sermons on evolution. The church was decorated with flags and flowers; the choir sang anthems and hymns appropriate to the occasion; and the presence of the G. A. R. and W. R. C. added to the significance of the day and hour. We are already planning for the State Convention to be held here in October and hope for a large attendance. Interesting meetings, the object of which is to interest the many transients, always in our city, in liberal religious thought, and to enable them to get acquainted with each other and with us, are held every Thursday evening.

New York

Friendship.—The Allegany-Steuben Association held its annual session in this church, June 16. The meetings were well attended, eight Universalist ministers, including Dr. Walker and Dr. van Schaick, one Methodist minister and one Congregationalist minister taking part in the services. The occasional sermon was given by Rev. Harry E. Wright of Hornell. Four children were christened by Rev. Clara E. Morgan. As a result direct of the meeting of the Association, this church is to be open for regular services during the summer, Mr. Wright and Rev. E. R. Allison supplying the pulpit.

Henderson.—Rev. Harriet E. Druley, pastor. Children's Sunday was observed June 25, when the pageant, "Children of the Father's Kingdom," was presented. Three children were christened. An offering for Armenia amounted to $3.05. An offering is taken every Sunday in the Sunday school for Armenia, and just recently $16 was forwarded, representing the regular offerings for less than a year. Attendance at Sunday school averages twenty scholars.

Pennsylvania

Towanda.—Rev. J. D. Herrick, pastor. Delightful exercises were held and three children were christened on Children's Sunday. On April 1 Mr. Herrick began the ninth year of his pastorate here. The illustrated lectures which he has been giving this year have attracted increased congregations.

Vermont

Concord.—Rev. C. F. McIntire, pastor. Special services have been the order for several Sundays, bringing out unusually large congregations. At a union meeting, May 28, Mr. McIntire preached the Soldiers' Memorial sermon and on June 4 he addressed the children on "Little

Heroes." The Odd Fellows and the Rebekahs attended church in a body on Sunday, June 11, and on June 18 a concert by the Sunday school took the place of the regular service. Four children were christened. On June 28, when the Masons and members of the Eastern Star were present, Mr. McIntire preached on "The Christian Foundation of Masonry." A bequest of $300 has recently been received by the treasurer. The pastor and his wife will spend their vacation in Oakland and Dexter, Me.

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MASSACHUSETTS COMRADES

At a recent meeting of the executive board of the Massachusetts Chapter of Comrades at Universalist Headquarters, a survey of the state made by President Thomson was reviewed, and plans for the work of organizing of new chapters in the fall were laid. The co-operation of every Comrade in the state is asked.

Massachusetts Comrades are also urged to attend National Comrades' Days at Ferry Beach, Me., Aug. 12-13. A banquet will be held Saturday evening at Hotel Quillen and on Sunday an interesting program is promised.

William R. Thomson, President.

* *

A WORD OF PRAISE

Rev. Arthur M. Soule, of Harrisville, R. I., writes that on a recent trip from Boston to Bangor, Me., he was gratified to note that on the steamer *Camden* and the steamer *Belfast* of the Eastern Steamship Line, the *Universalist Leader* was one of two religious journals upon the reading table. The other magazine was a Christian Science paper.

* *

WORTH WHILE WORK IN MAINE

Desiring to make the church in Auburn, Me., a center of far-reaching missionary influence, Rev. Roderick J. Mooney, D. D., with the support of his loyal parishioners, has undertaken a real missionary work among a number of the closed rural churches so prevalent in Maine.

Recently this energetic pastor spent several days in Greene, supplying the pulpit and talking with the people. The church has held occasional services, but now, as a result of Dr. Mooney's visit, the people have asked him to become their pastor. This post Dr. Mooney will accept until such time as the church is properly organized. A Y. P. C. U. will at once be started, and for the next few Sundays Dr. Mooney has secured Rev. H. A. Markley, through whose efforts the attractive church at Leeds Center has been reopened, to conduct services.

On May 30 Dr. Mooney preached a Memorial address at Buckfield, and on June 30 was invited to deliver the high school Commencement address. This service was held in the Universalist church, which for several years had not been opened. Fifty years ago this church was one of our large and influential parishes. It has given several ministers to our body, and scores of its laymen and laywomen have served the denomination loyally in other churches in the localities where they have later made their homes. At this service the church was filled to its capacity, every seat in the main body and in the gallery being taken, while many stood in the aisles. Nearly every Universalist in that part of the county was present, and more than one expressed joy and appreciation at the opportunity of worshiping in their old church again. Dr. Mooney has been invited to deliver the Commencement address again next year.

Dr. Mooney's engagements for this summer include the conducting of a service at Poland Springs Hotel Chapel on July 9, and at the Union Church, Squirrel Island, July 16.

* *

SUMMER WORK AT HARRIMAN, TENN.

In his work with the ex-service men, Rev. William E. Manning Todd, D. D., pastor of Old City Pulpit, Harriman, Tenn., has been proving himself what it is the function of every minister, and Universalist ministers in particular, to be—a real community leader.

That no one was doing anything for the social-hungry ex-service men was forcibly brought home to him, and he made up his mind that his work should be to help them. Under more or less difficulties accordingly, he got the men together and organized an orchestra. First of all, it was necessary to procure new musical instruments, and so his own generous pocketbook made possible the purchase. Later other people became interested and helped, especially Dr. R. H. Reemelin of Cincinnati, who was once a bandmaster, the father-in-law of the band adjutant, who came to Harriman to visit. Dr. Reemelin attended a meeting of the men and gave an interesting address, making them the gift of seven fine instruments ranging from tuba to piccolo.

From an organization of only a dozen or so men, the band has grown until now it has fifty members. Some are accomplished musicians; others are just learning the fundamentals of playing. Rehearsals are two or three times a week, and the boys work willingly and hard. Already their repertoire consists of about a dozen selections, and it is steadily increasing. Not only for the personal satisfaction and enjoyment they derive from the work but for the service they can render the community, they stand loyally by Dr. Todd. "There isn't anything he wouldn't do for one of Uncle Sam's boys," they declare, and it is safe to grant that they are right.

In addition to the splendid service Dr. Todd is rendering in this direction, he is active in the work of the University Extension Summer School, which this year has a registration of nearly one hundred students.

* *

FROM JAPAN

I want to thank all the good friends who sent me Easter greetings. How I would like to answer each one individually, but as that is impossible I want to tell you all through the *Leader* that your thoughtfulness was appreciated.

M. Agnes Hathaway.

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IMPORTANT CONCESSION AT MURRAY GROVE

The rates at Murray Grove are surprisingly low, $14 to $18 a week, with one in a room; or $12.25 to $14.25 with two in a room. Where else can a person go and have as good rooms and rations at such a price?

And now the trustees, in order to show their interest in the educational side of the work, offer a generous reduction to those who, as accredited workers from Mission Circles, Sunday schools or Young People's Christian Unions, attend the Institutes. The price to them, with two in a room, will be but $10 per week.

* *

DEDICATION OF A HISTORIC TABLET

The Provincetown, Mass., Church has greatly enjoyed the four recent sermons by Rev. N. W. P. Smith on the following topics: "The Open Vision," "The Happy Choice," "The Long Road," "The New Covenant." On Sunday, July 2, one member was received into the church. On that day also occurred the dedication of the new memorial tablet, in the church. The inscription on the tablet reads:

"For Sylvia and Elizabeth Freeman, who found in the tide off Long Point a book, The Life of John Murray, father of Universalism. So began this parish, organized 1829. This tablet commemorates also the devotion of their loving friends."

The names inscribed are: Godfrey Ryder, Nathan Freeman, Abigail Freeman, Eben S. Smith, David Fairbanks, William A. Atkins, William H. Ryder, Jabez Atwood, Rebecca Noyes, Martha F. Paine, Mary E. Hamlin, William H. Hedge, Ann Simmons Freeman, Walter I. Nickerson, Abbie N. Paine, Reuben Nickerson, Abbie Nickerson, Atkins Nickerson, John D. Hilliard, Susan E. Johnson Smith, John H. Livermore, Moses N. Gifford, Simeon C. Smith, Paren C. Young, Susan E. Young, Hezekiah P. Hughes,

Each name represents a gift of $50 to the permanent fund. Half the income of the fund may be used by the trustees annually for the benefit of the hcurch, and half the income is added to the principal. Other names will soon be added, so that this list and the fund it represents will be always growing. The dedication service was very beautiful and impressive.

Notices

HE SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn., July 28-Aug. 7

Faculty: Rev. George A. Gay, Director. Rev. L. B. Fisher, D. D , representing G. S. S. A.; Rev. F. B. Bishop; Mrs. Katherine Haskell Ball, representing the W. N. M. A., Edgar T. Williams, representing the Y. P. C. U.

Courses of Study. Elementary: Child Psychology, Mrs. Ball. The Message of the Master Teacher, Dr. Fisher. Advanced. The Teaching Values of the New Testament, Dr. Fisher. The Origin and Character of the Bible, Rev. F. B. Bishop. Special Subjects: Mission Study, Mrs. Ball. Young People's Work, Edgar T. Williams. The Organization and Administration of the Church School, Dr. Gay (provided a sufficient number wish to take the course).

The young ladies will be accommodated at the parsonage under the care of Mrs. Ball; the young men at the church, under the direction of Dr. Fisher. Meals will be served at the church,

No person under sixteen may enroll as a student.

Expenses. Enrollment fee, $1. Board $10. Excursions, $5. Add to these items your carfare in order to estimate the total expense.

Plan to reach Chattanooga Friday, July 28.

Send in your names and enrollment fee as soon as possible in order to insure accommodations.

Program

Friday, July 28. Assembling of delegates. 7.30 p. m. Mass meeting. Sermon, Mr. Bishop.

Saturday, 6.55 a. m. Prayer and devotional meeting. Classes from 9 to 12. 1.30 p. m. Trip to Lookout Mountain. 5. Lecture, Mr. Williams. 7 p. m. Sunset service, Mr. Bishop, leader.

Sunday, 8 a. m. Devotional meeting. 9.30. Lecture, Mr. Williams. 9.45. Sunday school. 11. Morning worship, sermon, Dr. Fisher. 2 p. m. Trip to Flintstone, Ga. 5. Lecture, Mr. Williams. 7. Twilight service, Dr. Gay, leader.

Monday. Classes in the morning. Study and recreation in the afternoon. 4 p. m. Trip to Cameron Hill. 5. Lecture by Mr. Williams. 7. Twilight service, Dr. Fisher, leader.

Tuesday. Classes in the morning. Study and recreation in the afternoon. 7.30 p. m. Song service.

Wednesday. Classes in the morning. 1.30 p. m. Trip to Signal Mountain. Lecture. Mr. Williams. Picnic supper. Sunset service, leader, Dr. Gay.

Thursday. Classes in the morning. Study and recreation in the afternoon.

Friday. Classes in the morning. Preparation for examinations in the afternoon. Rest and recreation.

Saturday. Final lectures by Mrs. Ball and Dr. Fisher. Examinations. 7 p. m. Annual Institute Banquet.

Sunday. 8 a. m. Devotional meeting. 9.45. Sunday school. 11. Morning worship. 1.30. Trip to Chickamauga. Picnic supper. Sunset service. Dr. Fisher, leader.

Monday. Delegates return home.

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SUMMER SERVICES

Sunday services will be held during the months of July and August in Greater Boston Universalist Churches as follows:

July 16. Arlington (Unitarian Church) Rev. W. H Gould preacher.

August 13, 20, 27. Waltham, 10.30 a. m.

George E. Leighton,
Superintendent.

* *

MURRAY GROVE

Season opens July 15. Preaching services have been arranged thus far as follows: July 16, Rev. John van Schaick, D. D. July 23, Rev. Charles Kramer. July 30, Rev. T. E. Potterton, D. D. Aug. 6, Rev. J. S. Lowe, D. D. Aug. 13, Rev. G. E. Huntley, D. D. Aug. 20, Rev. W. H. McGlauflin, D. D. Aug. 27, Rev. J. M. Atwood, D. D. Sept. 3, Rev. Stanley Manning.

On July 28 Dr. Potterton will give a stereopticon travelogue. The Birthday Party is Aug. 12, the annual meeting Aug. 17, the fair Aug. 18 and 19.

Aug. 22-26. W. N. M. A. Institute.

Aug. 29-Sept. 4. G. S. S. A. and Y. P. C. U. Institute.

Sept. 5. Closing.

The Fair

Send donations of money, useful and fancy articles before Aug. 1 to the chairman, Mrs. Walter Gabell, 6600 N. 13th St. Philadelphia, Pa., after Aug. 1 to Murray Grove House, Forked River, N. J.

There will be tables representing the W. N. M. A., the Comrades, the G. S. S. A., the Y. P. C. U., the Junior Y. P. C. U. and the Cradle Roll.

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Y. P. C. U. CONVENTION

Official Call

The thirty-fourth annual meeting of the Young People's Christian Union of the Universalist Church (incorporated) will be held in Worcester, Mass., beginning at 7.30 p. m., July 19, 1922.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

Louis F. Merlin,
Secretary.

Brooklyn, N. Y., April 11, 1922.

* *

Y. P. C. U. CONVENTION

Worcester, July 19-23

Wednesday. 7.30 p. m. Song service. Roll Call. Addresses of Welcome. Greetings from General Convention, Hon. R. S. Galer. Response and President's Annual Address, Mr. Chas. E. Taylor, Illinois. Appointment of Sessional Committees. Keynote Address, Rev. Fred C. Leining, Providence, R. I.

Thursday. 8.30 a. m. Missionary Prayer Meeting, Mr. Manning, leader. Missionary Education Conference, in charge of Miss Marion Griffith, Minneapolis, Minn. 10. Business. 1.30 p. m. Group Conferences. 3. Sightseeing by auto. 5. Reception at All Souls Church. 7.30 Vesper Service. Principles of Stewardship, Miss Fern Fennessy leader. 8.15. Mass Meeting. The Future inAmerica, Rev. J. F. Newton, D. D.

Friday. 8.30 a. m. Missionary Prayer Meeting. Mr. Manning, leader. Business. Annual Missionary offering. 2 p. m. Outing to Clara Barton Home. 4. Outdoor devotional meeting. Miss Dorothy Gibbs, Fitchburg, Mass., leader. 8. Mass Meeting. Training for Leadership in a Democracy, Rev. F. M. Eliot, St. Paul, Minn.

Saturday. 6.30 a. m. Outdoor Quiet Hour Service. The Practise of Stewardship: What Stewardship Means to Me. Mr. Robert M. Rice, Akron, Ohio, leader. 8.30. Missionary Prayer Meeting, Mr. Manning, leader. Business. 2 p. m. Outing at Lake. 6.30 Banquet. Speakers, Dr. Lowe and others. 8.30. Dance.

Sunday. 9.30 a. m. Communion Service, Dr, Tomlinson officiating. 10.30. Service of Worship, Occasional sermon, Things Worth While in America. Rev. John E. Price, Cincinnati, Ohio. 3 p. m. Service of Silence. 3.30. Consecration service conducted by Rev. E. D. Ellenwood. 7.30. Closing mass meeting. Address by Dr. J. M. Tilden, president of Lombard College.

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FERRY BEACH NOTES

The Ferry Beach season is from July 21 to August 27. The institutes are as follows: Young People's Week, July 24-30. Sunday School Institute, July 31-August 6. Missionary Institute, August 7-13. Comrades' Days, Mr. Fred C. Carr of Providence, R. I., chairman, Aug. 12-13.

Preaching services have been arranged as follows: July 23, morning, Rev. L. G. Williams, afternoon, Dr. W. R. Rowland. July 26, Rev. George H. Welch. July 30, morning, Rev. D. E. Trout, afternoon, Rev. Isaac Smith. Aug. 2, Rev. F. O. Hokerk. Aug. 6, morning, Dr. Harold Marshall, afternoon, Rev. I. V. Lobdell. Aug. 9. Mr. Percy Smith. Aug. 13, morning, Dr. F. O. Hall.

Lectures will be given during the sessions by Rev. John Edwin Price of Cincinnati, Miss Elizabeth Rose of New Haven, and Dr. Hall.

The dining room will be in charge of Mrs. Semple of Attleboro, Mass., and Miss Elsie Welch of Essex, Conn., is to be matron. Mr. and Mrs. Clifford Bliss of Plainfield, Vt., will have charge of the tents.

Rates are as follows: Board, $11 a week (children half price). Rooms: Quillen House, $3; the Underwood, $4; the Cottage for Women, $3; the Men's Dormitory, $3; the Pavilion, $2. Tents, per person, $2. Rooms are for two persons.

Annual membership in the Association is $1.00 a year. Life membership, $25, and for $100 one may become a patron member. Our plant, consisting of two hotels, cottage, pavilion, and beautiful grove, represents an investment of thousands of dollars. We want to have it serve many more people yearly and thus spread its influence.

Application for accommodations and all requests for information should be addressed to the secretary Rev. Clinton Scott, 1620 Master St., Philadelphia, Pa.

* *

NOW READY

Universalist Year Book for 1922

Contains minutes and reports of the Detroit Conventions, and auxiliary organizations, statistics and directory of local churches, and list of Universalist ministers.

240 pages of valuable information.

Price $1. Special price to ministers.

Send order to

Rev. Roger F. Etz, Secretary,
176 Newbury St.,
Boston, Mass.

* *

SONG BOOKS WANTED

Wanted, at least one dozen Junior Star Song Books. Any church having these books and not using them and willing to sell them, will kindly communicate with Miss Susie Hastings, 26 Franklin Street, Framingham, Mass.

* *

WANTED

A Postal Card Shower

Every State and every local Home Department Superintendent throughout our Zion is earnestly requested to send in the first out-going fast mail a postal card bearing some helpful suggestions or some cheery bit of Home Department news.

Sara L. Stoner,
National Superintendent Home Department.
Box 236, Prospect, Ohio.

* *

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

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"You must have felt glad, uncle," interrupted the excited listener.

"Glad! Why should I have felt glad?"

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